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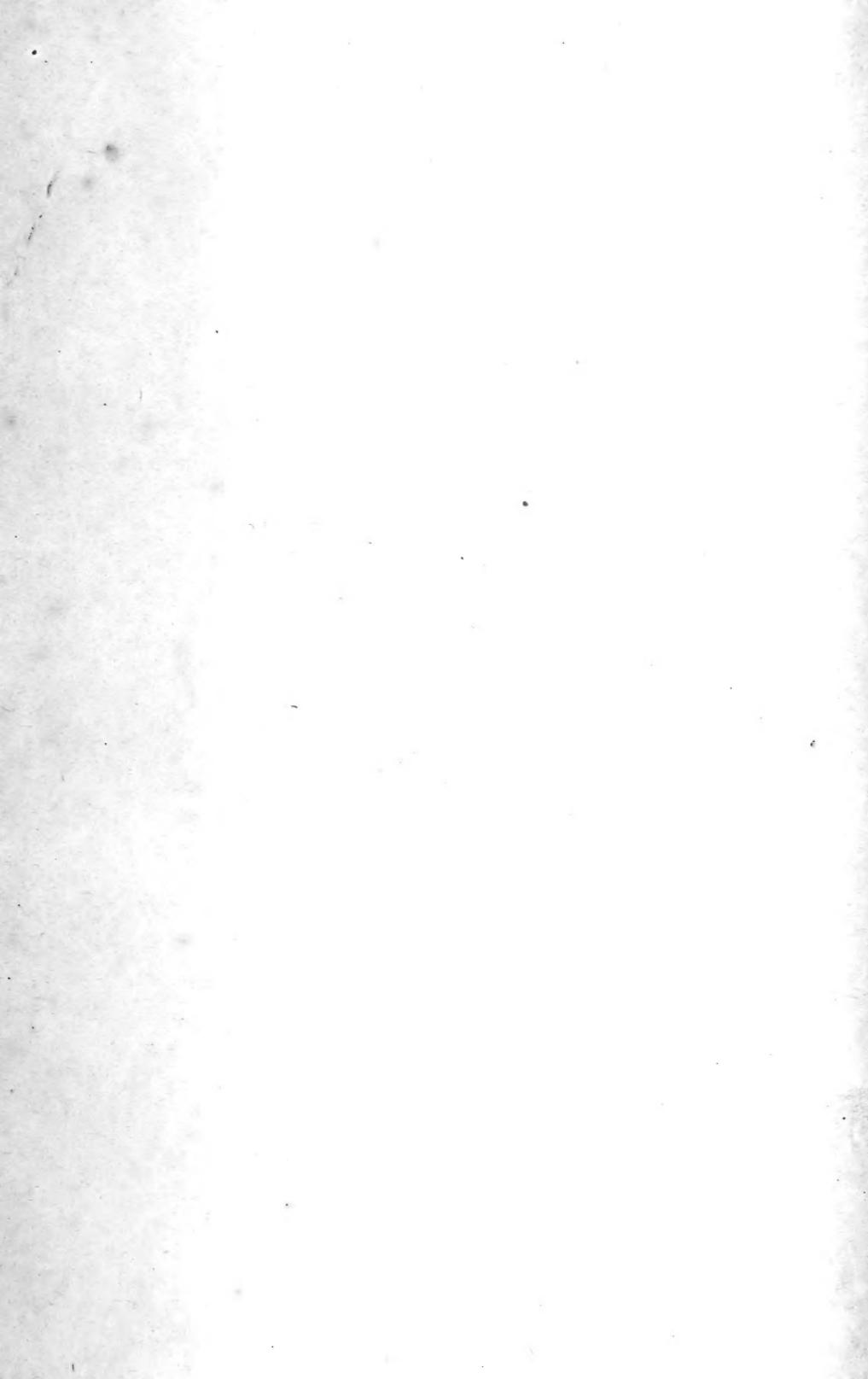
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Compiled by
WARREN D. BARNES,
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Death from snake bites, N and Q, III. 72-73.

The bite of a Python, N and Q, III. 73.

Report on the Padi borer, XIX. 73-82.

Summary of Report on the Pomeloe moth, XIX. 83-86.

Journal of a collecting expedition to the mountain of Batang Padang Perak, XXI. 123-165.

Zoology

See Mammals, Ornithology, Entomology, Reptiles, Fishes, Menagerie.

The octopus, N. B. Dennys, N and Q, I. 14-15.

List of animals and plants recorded from Christmas Island, H. N. Ridley, XXIII. 130-136.

Notes on the flying frog *Rhacophorus nigropalmatus*, R. Hanitsch, XXXIV. 96-97.

Other Publications.

The Society has also published :—

Miscellaneous papers relating to Indo-China. Reprinted for the S. B. R. A. S. from 'Dalrymple's Oriental Repertory' and the 'Asiatic Researches' and 'Journal' of the Asiatic Society of Bengal, 2 vols., London Trübner & Co., 1886 (edited by the late Dr. Reinhold Rost).

CONTENTS OF VOL. I.

- I Some Account of Quedah. By Michael Topping.
- II Report made to the Chief and Council of Balambangan, (Borneo). By Lieut. James Barton, of his several Surveys.
- III Substance of a Letter to the Court of Directors from John Jesse, dated July 20th 1775, at Borneo Proper.
- IV Formation of the Establishment of Pulo-Penang.
- V The Gold of Limong. (Sumatra). By Mr. Macdonald.
- VI On three Natural Productions of Sumatra. (Camphor, coral and copper). By the same.
- VII On the traces of the Hindu Language and Literature extant amongst the Malays. By William Marsden.
- VIII Some Account of the Elastic Gum Vine of Prince-Wales Island. By James Howison.
- IX A Botanical Description of Urceola Elastica or Caoutchou Vine of Sumatra and Pulo-Penang. By William Roxburgh M.D.
- X An account of the inhabitants of the Poggy or Nassau Islands lying off Sumatra. By John Crisp.

XI Remarks on the Species of Pepper which are found on Prince-Wales Island. By William Hunter M. D.

XII On the Languages and Literature of the Indo-Chinese Nations. By J. Leyden M.D.

XIII Some Account of an Orang-Outang of remarkable height found on the Island of Sumatra. By Clarke Abel M.D.

XIV Observations on the Geological Appearances and General Features of Portions of the Malayan Peninsula. By Captain James Low.

XV Short Sketch of the Geology of Pulo-Pinang and the neighbouring Islands. By T. Ward.

XVI Climate of Singapore.

XVII Inscription on the Jetty at Singapore.

XVIII Extract of a Letter from Col. J. Low.

XIX Inscription at Singapore.

XX An account of several Inscriptions found in Province Wellesley. By Lieut-Col. James Low.

XXI Note on the Inscriptions from Singapore and Province Wellesley. By J. W. Laidlay.

XXII On an Inscription from Keddah. By Lieut-Col. Low.

XXIII A Notice of the Alphabets of the Philippine Islands.

XXIV Succinct Review of the Observations of the Tides in the Indian Archipelago.

XXV Report on the Tin of the Province of Mergui. By Capt. G. B. Tremenheere.

XXVI Report on the Manganese of the Mergui Province. By the same.

XXVII Paragraphs to be added to Capt. G. B. Tremenheere's Report.

XXVIII Second Report of the Tin of Mergui. By the same.

XXIX Analysis of Iron Ores from Tavoy and Mergui and of Limestone from Mergui. By Dr. A. Ure.

XXX Report of a Visit to the Pakchan River and of some Tin Localities in the Southern Portion of the Tenasserim Provinces. By Capt., G. B. Tremenheere.

XXXI Report on a Route from the Mouth of the Pakchan to Kiau and thence across the Isthmus of Krau to the Gulf of Siam. By Capt. Al. Fraser and Capt. J. G. Forlong.

XXXII Report &c., from Capt., G. B. Tremenheere on the Price of Mergui Tin Ore.

XXXIII Remarks on the different Species of Orang-utan. By E. Blyth.

XXXIV Further Remarks. By the same.

CONTENTS OF VOL II.

XXXV Catalogue of Mammalia inhabiting the Malayan Peninsula and Islands. By Theodore Cantor M.D.

XXXVI On the local and Relative Geology of Singapore. By J. R. Logan.

XXXVII Catalogue of Reptiles inhabiting the Malayan Peninsula and Islands. By Theodore Cantor M.D.

XXXVIII Some account of the Botanical Collection brought from the Eastward, in 1841, by Dr. Cantor. By the late W. Griffith.

XXXIX On the Flat-horned Taurine Cattle of S. E. Asia. By Ed. Blyth.

XL Note by Major-General G. B. Tremenheere. General Index.
Index of Vernacular Terms.
Index of Zoological Genera and Sub-Genera occurring in Vol. II.

Miscellaneous Papers relating to Indo-China and the Indian Archipelago. Reprinted for the S. B. R. A. S. from the 'Journals' of the Royal Asiatic, Bengal Asiatic, and Royal Geographical Societies; the 'Transactions' and 'Journal' of the Asiatic Society of Batavia; and the 'Malayan Miscellaneous.' Second Series 2 vols. London, Trübner 1887 (Edited & Co., by the late Dr. Reinhold Rost).

CONTENTS OF VOL. I.

- I Journal of an excursion to Malacca and Penang.
By J. R. Logan.
- II The Rocks of Pulo Ubin (Singapore). By the same.
- III Notes on some species of Malayan Amphibia and Reptilia. By Dr. F. Stoliczka.
- IV On the land-shells of Penang Island. By the same.
- V Notes on the Malay Archipelago and Malacca. By W. P. Groeneveldt.
- VI Outlines of a Grammar of the Malagasy language.
By Dr. H. N. Van der Tuuk.
- VII Account of the Mantras. By the Rev. Father Borie.

CONTENTS OF VOL. II,

- VIII Account of the Malay MSS belonging to the Royal Asiatic Society. By Dr. H. N. Van der Tuuk.
- IX Memorandum of a Journey to the summit of Gunong Benko (Sumatra).
- X Account of the Island of Bali. By Dr. R. Friederich.
- XI Notices on Zoological subjects. By Messrs. Diard and Duvancal.
- XII Descriptions of Malayan Plants. By Dr. W. Jack. Notes to this article. By Sir J. D. Hooker and Hon. D. F. A. Hervey.

General and Geographical Index.

Index of Latin terms.

Index of Malayan and other oriental terms.

The Wai Seng Lottery. By G. T. Hare, Civil Service, Straits Settlements. Singapore 1895.

The Hikayat Raja Budiman (A Malay Folk tale).

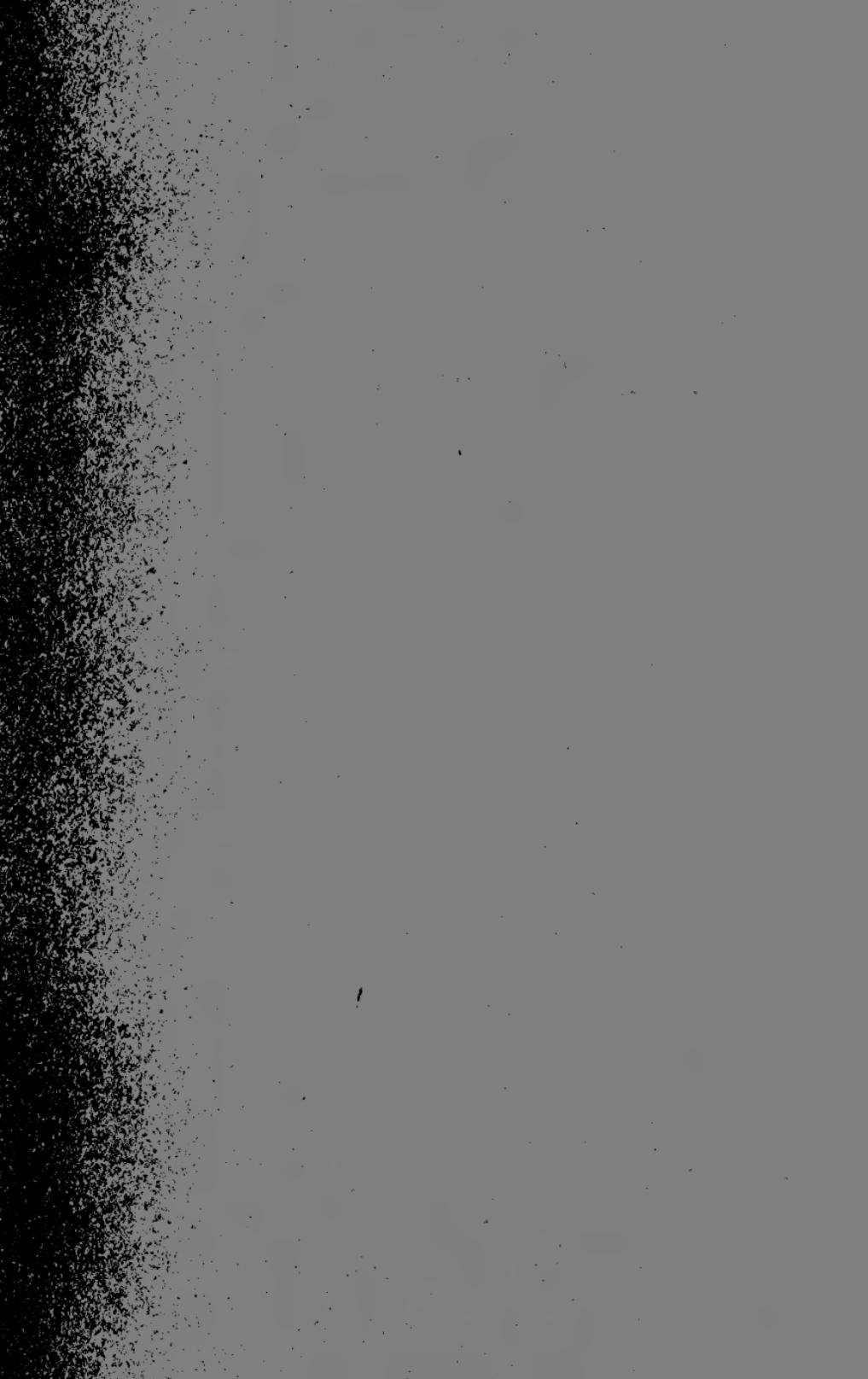
Part I Malay Text.

Part II English Translation with notes
by Hugh Clifford.

Singapore, 1866.

A map of The Malay Peninsula,

(To be re-published in 1909).



JOURNALS.

On personal application to the Clerk at the Raffles Library or on application by letter to

The Straits Branch Royal Asiatic Society
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Copies can also be obtained from the Society's London Agents,

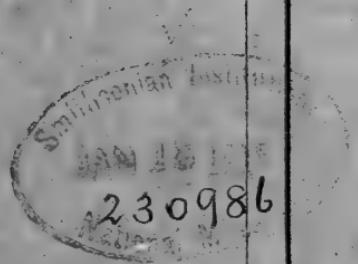
Messrs Kegan Paul, Trench, Trübner & Co.,
Dryden House, 43 Gerrard Street, Soho, London.

Straits Branch
Royal Asiatic Society

[No. 52]

JOURNAL

March, 1909



Agents of the Society

London: KEGAN PAUL, TRENCH, TRÜBNER & CO.



[No. 52]

JOURNAL
of the
Straits Branch
of the
Royal Asiatic Society

MARCH, 1909

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1909.

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THE
STRAITS BRANCH
OF THE
ROYAL ASIATIC SOCIETY.

COUNCIL FOR 1909.

DR. D. J. GALLOWAY, *President.*

HON. W. D. BARNES, *Vice-President for Singapore.*

HON. R. N. BLAND, *Vice-President for Penang.*

MR. H. C. ROBINSON, *Vice-President for Federated
Malay States.*

MR. H. N. RIDLEY, *Honorary Secretary.*

MR. R. J. BARTLETT, *Honorary Treasurer.*

MR. W. MAKEPEACE, *Honorary Librarian.*

REV. W. DRURY,

DR. HANITSCH,

MR. V. A. FLOWER,

MR. A. KNIGHT,

Councillors.

MINUTES

of the

Annual General Meeting.

The Annual General Meeting was held February 10, 1909.

Present:

DR. GALLOWAY, (in the Chair.)

MR. ROSTADOS.	MR. V. A. FLOWER.
MR. A. KNIGHT.	MR. PRINGLE.
DR. HANITSCH.	MR. R. J. BARTLETT.
MR. MARRIOTT.	REV. H. C. IZARD.
DR. LUERING.	MR. AYRE.
REV. W. DRURY.	CAPT. BISHOP.
MR. H. N. RIDLEY.	

The minutes of the last annual general meeting were read and confirmed.

The Report of the Council for 1908 was laid on the table. Its adoption was moved by Dr. Galloway seconded by Rev. H. C. Izard and carried.

The Treasurer's accounts were also laid on the table and Dr. Galloway moved their adoption seconded by Dr. Luering. The motion was carried.

The following officers were elected for the current year.

<i>President :</i>	DR. GALLOWAY.
<i>Vice-President Singapore :</i>	HON. W. D. BARNES.
" <i>Penang :</i>	HON. R. N. BLAND.
" <i>F. M. S. :</i>	H. C. ROBINSON.
<i>Hon. Secretary :</i>	H. N. RIDLEY.
" <i>Treasurer :</i>	R. J. BARTLETT.
" <i>Librarian :</i>	W. MAKEPEACE.
<i>Councillors :</i>	DR. HANITSCH.
	V. A. FLOWER.
	A. KNIGHT.
	REV. W. DRURY.

Mr. W. D. Barnes proposed that a clerk be employed at a salary of 25 dollars a month to assist the Librarian, Secretary and Treasurer. This motion was seconded by Mr. V. A. Flower and carried.

Mr. R. J. Bartlett called attention to a portrait of Bishop Hose presented to the Society by Dr. Galloway and proposed that a vote of thanks should be given to him for the gift. This was seconded by Mr. H. N. Ridley and carried unanimously.

List of Members for 1909.

* Life Members.

† Honorary Members.

Patron: H. E. SIR JOHN ANDERSON, K.C.M.G.

ABBOTT, DR. W. L.	Singapore.
ACTON, R. D.	Penang.
ADAMS, A. R. HON.	Penang.
ANDERSON, E.	Singapore.
ANTHONISZ, HON. J. O.	Singapore.
ARTHUR, W. S.	
AYRE, C. F. E.	Singapore.
BAMPFYLDE, HON. C. A.	England.
*BANKS, J. E.	Iowa, U. S. A.
BARKER, DR. A. J. G.	Sarawak.
BARNARD, B. H. F.	Selangor.
BARNES, HON. W. D.	Singapore.
BARTLETT, R. J.	Singapore.
BEATTY, D.	Singapore.
BENTARA LUAR, HON. DATO, S.P.M.J.	Batu Pahat.
BICKNELL, W. A.	Penang.
BIDWELL, R. A. J.	Singapore.
BIRCH, HON. J. K.	England.
BIRCH, E. W., C.M.G.	Taipeng, Perak.
BISHOP, J. E.	N. Sembilan.
BISHOP, CAPT. C. F.	Pulau Brani.
*BLAGDEN, C. O., M.A.	Switzerland.
BLAND, HON. R. N.	Penang.
BLAND, MRS. R. N.	Penang.
BROCKMAN, HON. E. L.	Selangor.

BROWN, DR. W. C.	England.
BROOKES, C. J.	Sarawak.
BRYANT, A. T.	Singapore.
BUCKLEY, C. B.	Singapore.
BURGESS, P. J.	England.
BURN-MURDOCH, A. M.	Selangor.
BUTLER, A. L.	Khartoum, Egypt.
BYRNE, H. E.	Selangor.
CAMPBELL, J. W.	Selangor.
CAMPBELL, A.	
CAMUS, M. DE	
CARRUTHERS, J. B.	West Indies.
CERRUTI, GIOVANNI BATTISTA	Padang Rengoj.
CHAPMAN, W. J.	
CLIFFORD, HON. H.	Ceylon.
[†] COLLYER, HON. W. R., I.S.O.	England.
COLLINGE, H. B.	Perak.
*CONLAY, W. L.	Selangor.
COOK, REV. J. A. B.	Singapore.
CURTIS, C., F.L.S.	England.
DALLAS, HON. F. H.	Sarawak.
DANE, DR. R.	Penang.
DENT, SIR ALFRED, K.C.M.G.	England.
DENT, DR. F.	Singapore.
*DESHON, HON. H. F.	Sarawak.
DEW, A. T.	England.
DEW, E. COSTA	Negri Sembilan.
DICKSON, E. A.	Negri Sembilan.
DONALD, DR. J.	Penang.
DOUGLAS, F. W.	Batang Padang, Perak
DOUGLAS, R. S.	Baram, Sarawak.
DUNKERLEY, VEN. ARCH. W. H. C., M.A.	England.
DRURY, REV. W., M.A.	Singapore.
EDGAR, DR. P. GALISTAN	Perak.
EDMONDS, R. C.	Singapore.

EGERTON, HIS EXCELLENCY SIR W., K.C.M.G.	
ELCUM, J. B.	Lagos, W. Africa.
EVERETT, H. H.	Singapore. Santubong, Sarawak.
FLEMING, T. C.	Negri Sembilan.
*FLOWER, CAPT. S. S., F.L.S.	Ghizeh, Egypt.
FLOWER, V. A.	Singapore.
FORT, HUGH	Singapore.
FREEMAN, D.	
FREER, DR. G. D.	Selangor.
GALLOWAY, DR. D. J.	Singapore.
GARDNER, N. E. A.	Negri Sembilan.
*GERINI, LT. COL. G. E.	Bangkok, Siam.
GIBSON, W. S.	Singapore.
*GIMLETTE, DR. J. D.	Kelantan.
GRANDJEAN, W. D.	Singapore.
GUERITZ, E. P., HIS EX.	Sandakan.
HAINES, REV. F. W.	Penang.
HALE, A.	Taipeng, Perak.
HANITSCH, DR. R.	Singapore.
HARRISON, DR. H. M.	Pekan, Pahang.
HAYNES, A. SIDNEY	England.
HELLIER, MAURICE	Singapore.
HEMMANT, G.	K. Pilah, N. Sembilan.
HERVEY, D. F. A., C.M.G.	Aldeburgh, England.
HEWITT, JOHN	Sarawak.
HALL, G. A.	Singapore.
HILL, E. C.	England.
HINKS, CAPT. T. C.	England.
†HOSE, RT. REV. BISHOP G. F., M.A.	England.
HOSE, E. S.	Selangor.
HOSE, R. E.	Busau, Sarawak.
HOYNCK VAN PAPENDRECHT, P. C.	The Hague.
HULLETT, R. W., M.A.	England.
HUMPHREYS, J. L.	Malacca.

IZARD, REV. H. C.	Singapore.
JANION, E. M.	Batavia.
KEHDING, DR.	Medan, Deli.
KER, J. CAMPBELL	
KINSEY, W. E.	Kuala Pilah, Negri Sembilan.
KIRKPATRICK, IVONE	Sarawak.
KLOSS, C. BODEN	Perak.
KNIGHT, ARTHUR	Singapore.
KNOCKER, F. W.	Taipeng, Perak.
KRIECKENBEEK, J. W.	Perak.
LAIDLAW, G. M.	Perak.
†LAWES, REV. W. G.	New Guinea.
LAWRENCE, A. E.	Sarawak.
LEMON, A. H.	Singapore.
LERMIT, A. W.	Singapore.
LEWIS, J. E. A., B. A.	Kuching, Sarawak.
LIM BOON KENG, DR.	Singapore.
LUERING, REV. DR. H. L. E.	Penang.
LYONS, REV. E.	Dagupan, Philippine I.
MACHADO, A. D.	Sungei Siput, Perak.
MACLAREN, J. W. B.	Singapore.
MACDOUGAL, DR. W.	Christmas Island.
MACKRAY, H.	
MAHOMED, BIN MAHBOB, HON. DATO	Johore.
MAIN, T. W.	Singapore.
MAKEPEACE, W.	Singapore.
MARRIOTT, H.	Singapore.
*MARRINER, J. T.	Kelantan.
MARSHALL, F. C.	Raub, Pahang.
MASON, J. S.	Selangor.
MAXWELL, ERIC	Ipoh, Perak.
McCAUSLAND, C. F.	Perak.
MAXWELL, W. GEO.	Penang.

MILLARD, DR. H.	Singapore.
MOVAT, J.	Selangor.
MOORHOUSE, SYDNEY	Malacca.
NANSON, W., B.A., F.S.A.	Singapore.
NAPIER, HON. W. J., D.C.L.	Singapore.
NORMAN, HENRY	Jugra, Selangor.
NUNN, B.	Malacca.
PARR C. W. C.	
PEARS, FRANCIS	Muar.
†PERHAM, VEN. ARCHDEACON, A.	England.
PYKETT, REV. G. F.	Penang.
PRA, C. DA	N. Sembilan.
PRINGLE, R. D.	Singapore.
PUSTAU, R. VON	Germany.
RANKIN, H. F.	Amoy.
RIDLEY, H. N., M.A., F.R.S.	Singapore.
RIGBY, J.	Perak.
RICHARDS, W. S. O.	Singapore.
ROBERTS, J. A., M.A.	Ipoh, Perak.
ROBERTS, B. G.	
ROBINSON, H. C.	Selangor.
ROSTADOS, E.	Singapore.
ROWLAND, W. R.	Port Dickson, Negri Sembilan
†SARAWAK, H. H. RAJAH OF, G.C.M.G.	Sarawak.
SARAWAK, H. H. THE RANEE OF	England.
†SATOW, SIR E. M., K.C.M.G.	England.
SAUNDERS, C. J.	Singapore.
SCHWABÉ, E. M.	Tanjong Rambutan Perak.
SCRIVENOR, J. B.	Selangor.
SEAH LIANG SEAH	Singapore.
SEAH SONG SEAH	Singapore.
SHELFORD, R.	Oxford.

SHELFORD, W. H.	England.
SHELLABEAR, REV. W. G.	Malacca.
SIMMONS, J. W.	Tampin, N. Sembilan.
SKEAT, W. W.	England.
†SMITH, SIR CECIL C., G.C.M.G.	England.
STAPLES, F. H. M.	Selangor.
ST. CLAIR, W. G.	Singapore.
SUGARS, J. C.	Batang Padang, Perak.
 TAN CHENG LOCK	Malacca.
TATLOCK, J. H.	Ipoh, Perak.
THOMAS, G. E. V.	Singapore.
TWISS, F. R.	Selangor.
 VAN BENNINGEN VON HELSDINGEN, DR. R.	
	Tanjong Pandan, Billiton.
 WALKER, LT. COL. R. S. F., C.M.G.	Taipeng, Perak.
WATERSTRADT, J.	Batjan, Sourabaya.
WATKINS, A. J. W.	Singapore.
WELHAM, H.	Penang.
WELLINGTON, DR. A. R.	Sarawak.
WEST REV B. F., M.D.	Seattle, U. S. A.
WICKETT, F., M.I.C.E.	Lahat, Perak.
WILLIAMS, J. H.	Singapore.
WINSTEDT, R. O.	Perak.
‡WOOD, E. G.	Kuala Lumpur.
WOLFF, E. C. H.	Selangor.
 *YOUNG, H. S.	Bau, Sarawak.

Annual Report for 1908.

The Council are pleased to be able to state that the affairs of the Society are in a satisfactory condition and that considerable progress has been made.

During the year the following new members were added to the Society.

CAPTAIN BISHOP.	MR. H. MILLARD.
MR. T. W. MAIN.	MR. H. MACKRAY.
MR. C. F. C. AYRE.	MR. D. FREEMAN.
MR. TAN CHEN LOCK.	MR. F. R. TWISS.
MR. W. S. ARTHUR.	MR. C. W. C. PARR.
MR. E. G. WOOD, re-elected a life member.	

During the year two Journals were published *viz.* Nos. 50 and 52, and Mr. W. D. Barnes completed his index of the previous fifty volumes of the Society's Journal and it is now being printed as No. 51.

Considerable progress was made with the new edition of the map, which it is hoped may be printed this year.

A scheme was submitted to the Council by Mr. H. C. Robinson for the study of the Fauna of the Malay Peninsula in a systematic manner, with a view of obtaining a grant from the Society for collecting and studying the Mammals of the Peninsula.

The Council appointed a Committee to consider the matter and it was decided to subscribe a sum not exceeding five hundred dollars a year for three years to assist in the work.

The rules of the Society were revised, and a Vice-President for the Federated Malay States, and an Honorary Librarian were added to the list of officers of the Society.

The Library was arranged and catalogued at a cost of 200 dollars, of which 50 dollars remains to be paid, and it was resolved to print the catalogue.

An unusual number of books were bound at a cost of \$450.50 and a new book case was bought.

It was decided in accordance with an invitation from the Director of the Bureau of the International Catalogue of Scientific Literature, to establish a Regional Bureau to collect and transmit to the Home Bureau materials from works published locally for the Catalogue.

A large portrait of the Right Reverend Bishop Hose, Founder of the Society, was presented to the Society by Dr. Galloway.

The Treasurer's accounts are appended. The receipts from subscriptions were \$55 greater than last year but the total receipts show a falling off of \$262.24. This is due to the smallness of receipts from sale of Journals. A sum of \$615.50 has been spent on the library and as a result the total expenditure of the year amounts to \$1154.53, a sum larger than last year's amount by \$163.37.

HONORARY TREASURER'S ACCOUNT FOR THE YEAR 1908.

		\$	c.	\$	c.	\$	c.	\$	c.	\$	c.
Balance brought forward from 1907:—											
Mercantile Bank, Fixed Deposit	...	2700	...								
Chartered Bank, Fixed Deposit	...	2300	...								
Mercantile Bank, Current Account	...	425	58								
Chartered Bank, Current Account	...	70	36								
		—	—	5495.94							
Receipts in 1908:—											
Subscriptions for 1906	...	20	...								
" " 1907	...	115	...								
" " 1908	...	410	...								
" " 1909	...	25	...								
" " 1910	...	5	...								
" Life Membership	...	50	...								
Sale of Journals	...	34	...								
Bank Interest, Fixed Deposits	...	200	...	859	...						
		—	—	6354.94							
Payments in 1908:—											
Methodist Publishing House—Printing	...			214	25						
Carl Hentschel & Co., Printing and Blocks	...			64	14						
Ah Tep—Book case	...			60	...						
Esharat Khan—Book binding	...			405	50						
Cataloguing Library	...			150	...						
Translation for Journal	...			57	26						
Clerk's Salary	...			60	...						
Peon's Salary	...			24	...						
Postages, petties and discount on foreign cheques	...			119	38	1154.53					
Balance carried forward:—											
Mercantile Bank, Fixed Deposit	...			2700	...						
Chartered Bank, Fixed Deposit	...			2300	...						
Mercantile Bank, Current Account	...			183	05						
Chartered Bank, Current Account	...			12	36						
Cash in hand	...			5	...	5200.41					
		—	—	6354.94							

Audited and found correct,

A. KNIGHT.

R. J. BARTLETT,

Honorary Treasurer, Straits Branch Royal Asiatic Society.

RULES
OF THE
Straits Branch of the Royal Asiatic Society.

I. Name and Objects.

1. The name of the Society shall be 'The Straits Branch of the Royal Asiatic Society.'
2. The objects of the Society shall be:—
 - (a) the increase and diffusion of knowledge concerning British Malaya and the neighbouring countries.
 - (b) the publication of a Journal and of works and maps.
 - (c) the formation of a library of books and maps.

II. Membership.

3. Members shall be of two kinds—Ordinary and Honorary.
4. Candidates for ordinary membership shall be proposed and seconded by members and elected by a majority of the Council.
5. Ordinary members shall pay an annual subscription of \$5 payable in advance on the first of January in each year. Members shall be allowed to compound for life membership by a payment of \$50.

RULES OF THE ROYAL ASIATIC SOCIETY.

6. On or about the 30th of June in each year the Honorary Treasurer shall prepare and submit to the Council a list of those members whose subscriptions for the current year remain unpaid. Such members shall be deemed to be suspended from membership until their subscriptions have been paid, and in default of payment within two years shall be deemed to have resigned their membership.

No member shall receive a copy of the Journal or other publication of the Society until his subscription for the current year has been paid.

7. Distinguished persons and persons who have rendered notable service to the Society may on the recommendation of the Council be elected Honorary members by a majority at a General meeting. They shall pay no subscription, and shall enjoy all the privileges of a member except a vote at meetings and eligibility for office.

III. Officers.

8. The officers of the Society shall be:—

A President.

Three Vice Presidents, resident in Singapore, Penang, and the Federated Malay States respectively.

An Honorary Secretary.

An Honorary Treasurer.

An Honorary Librarian.

Four Councillors.

These officers shall be elected for one year at the annual General Meeting, and shall hold office until their successors are appointed.

9. Vacancies in the above offices occurring during any year shall be filled by the Council.

RULES OF THE ROYAL ASIATIC SOCIETY.

IV. Council.

10. The Council of the Society shall be composed of the officers for the current year, and its duties and powers shall be:—

- (a) to administer the affairs, property and trusts of the Society.
- (b) to elect ordinary members and to recommend candidates for election as Honorary members of the Society.
- (c) to obtain and select material for publication in the Journal and to supervise the printing and distribution of the Journal.
- (d) to authorise the publication of works and maps at the expense of the Society otherwise than in the Journal.
- (e) to select and purchase books and maps for the Library.
- (f) to accept or decline donations on behalf of the Society.
- (g) to present to the Annual General Meeting at the expiration of their term of office a report of the proceedings and condition of the Society.
- (h) to make and enforce by-laws and regulations for the proper conduct of the affairs of the Society. Every such by-law or regulation shall be published in the Journal.

11. The Council shall meet for the transaction of business once a quarter, and oftener if necessary. Three officers shall form a quorum of the Council.

V. General Meetings.

12. One week's notice of all meetings and of the subjects to be discussed or dealt with shall be given.

13. At all meetings the Chairman shall in the case of an equality of votes be entitled to a casting vote in addition to his own.

RULES OF THE ROYAL ASIATIC SOCIETY.

14. The Annual General Meeting shall be held in February in each year. Eleven members shall form a quorum.

15. (i) At the Annual General Meeting the Council shall present a Report for the preceding year and the Treasurer shall render an account of the financial condition of the Society. Copies of such Report and account shall be circulated to members with the notice calling the meeting.

(ii) Officers for the current year shall also be chosen.

16. The Council may summon a General Meeting at any time, and shall so summon one upon receipt by the Secretary of a written requisition signed by five ordinary members desiring to submit any specified resolution to such meeting. Seven members shall form a quorum at any such meeting.

17. Visitors may be admitted to any meeting at the discretion of the Chairman but shall not be allowed to address the meeting except by invitation of the Chairman.

VI. Publications.

18. The Journal shall be published at least twice in each year, and oftener if material is available. In the first number in each year shall be published the Report of the Council, the account of the financial position of the Society, a list of members, the Rules, and a list of the publications received by the Society during the preceding year.

19. Every member shall be entitled to one copy of the Journal, which shall be sent free by post. Copies may be presented by the Council to other Societies or to distinguished individuals, and the remaining copies shall be sold at such prices as the Council shall from time to time direct.

20. Twenty-four copies of each paper published in the Journal shall be placed at the disposal of the author.

RULES OF THE ROYAL ASIATIC SOCIETY.

VII. Amendments to Rules.

21. Amendments to these Rules must be proposed in writing to the Council, who shall submit them to a General Meeting duly summoned to consider them. If passed at such General Meeting they shall come into force at once.

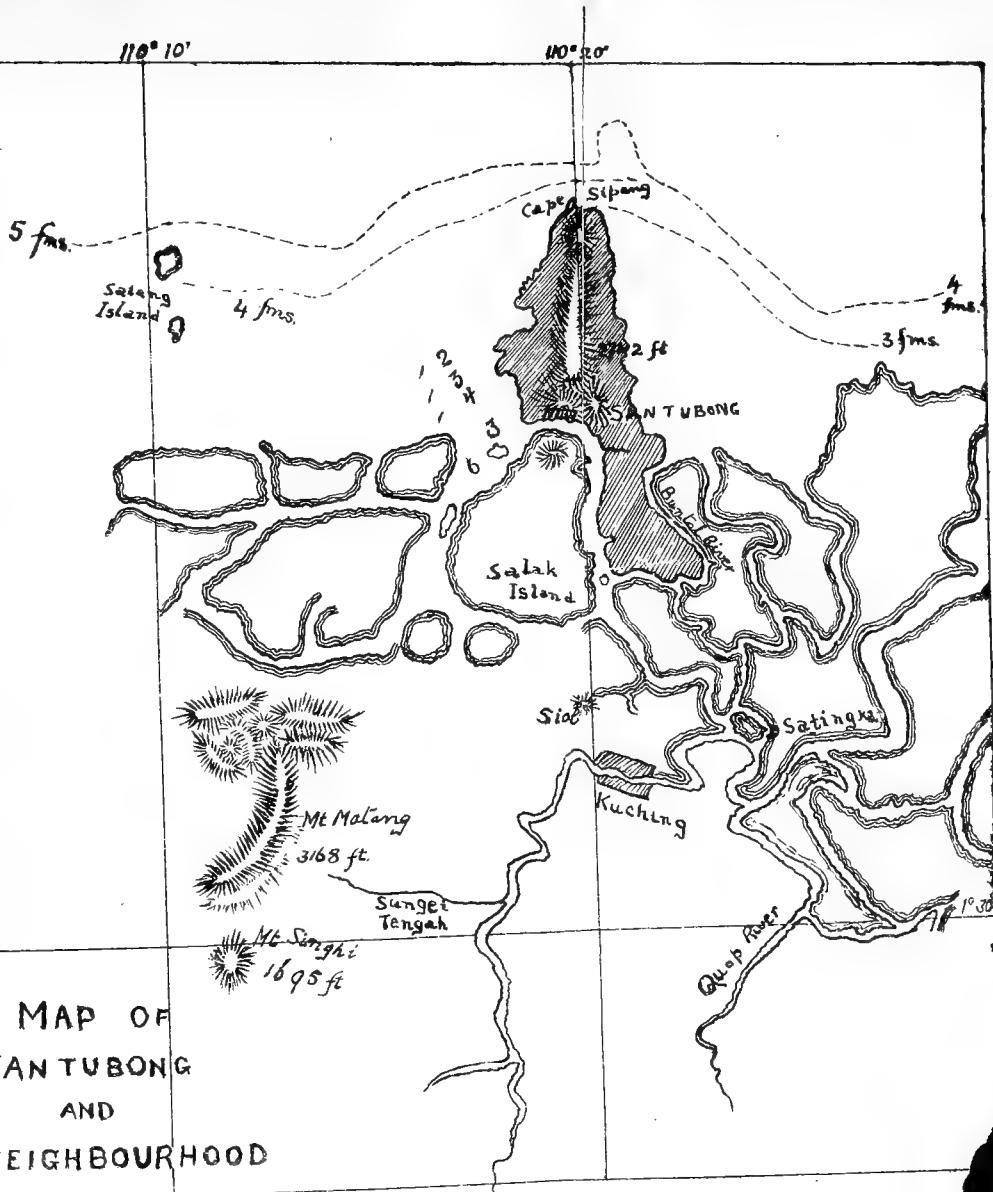
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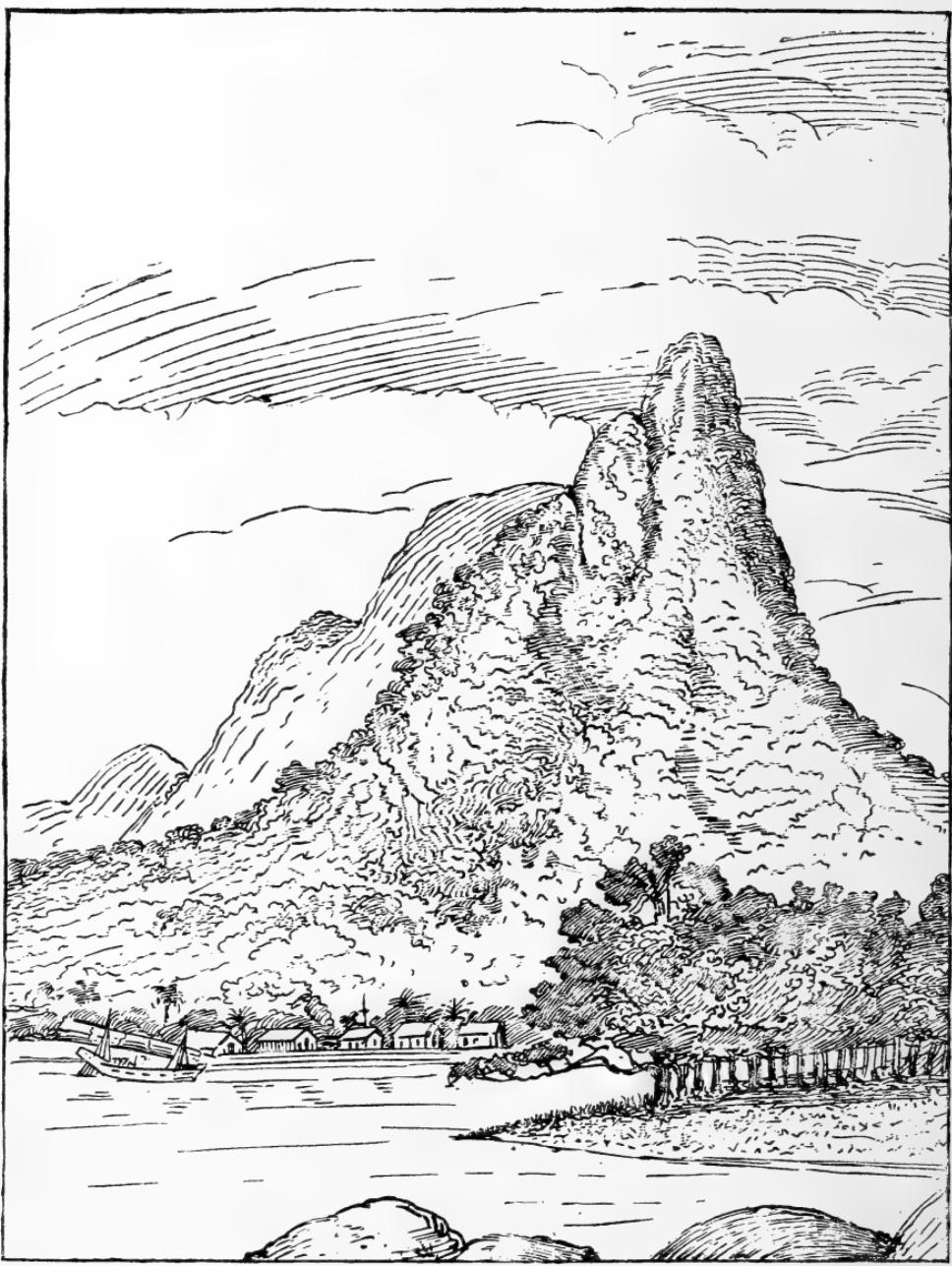


MAP OF
SANTUBO
AND
NEIGHBOUR

MAP OF
SANTUBONG
AND
NEIGHBOURHOOD







A History of Santubong, an Island off the Coast of Sarawak.

BY HAROLD H. EVERETT AND JOHN HEWITT.

The island which forms the subject of this paper has for many years been familiar to Europeans resident in Sarawak, seeing that it affords to them the only seaside resort within easy reach of Kuching, the capital of Sarawak. As the newcomer approaches the country by steamer from Singapore, the Santubong mountain is one of the first landmarks to attract his attention : it presents an imposing forest clad mass rising almost straight out of the sea and its steep slopes reaching a height of 2700 ft.

The island on which this mountain is situated lies in the delta of the Sarawak river, its northern portion being washed by the China Sea. To the mere pleasure seeker the place has no attractions other than the sea and its shore with a narrow stretch of sand fringed with the picturesque casuarina trees, and dotted here and there with rocks and huge shell-covered boulders : but to an intelligent observer, Santubong has much additional interest. Perhaps the main feature of interest lies in the history of its inhabitants and the primary object of this paper is to bring together all the scattered facts concerning former peoples who have left no records of themselves excepting in such relics as broken utensils, tools and trinkets all of which can be picked up during a casual search on the site of the former village. We shall make mention of the fauna and flora of the island mainly from the point of view of geographical distribution and will incidentally give a brief note on the physical geography and geology of the island.

Concerning the word "Santubong" itself we can only say that by this name the mountain is known to all natives in this part of Sarawak. Amongst Sea Dayaks and Malays, "S'n-tubong" means a coffin : to Chinese the word "Sān Tū Bōng"

signifies apparently "the mountain visible a long way off," and there is said to be a mountain of this same name in North China.

On the island are now several villages, viz., on the West Coast, Santubong which is situated almost immediately below the south end of the mountain ridge, and Bankissam which lies southeast of Santubong, the two being only separated by a stream known as the Santubong River: on the east coast we have the fishing village of Buntal which on its land side abuts on a mangrove swamp.

There seems to be good reasons for believing that Santubong has had a checkered history so far as its inhabitants are concerned. In pre-European times this neighbourhood was the rendezvous of desperate pirates who on more than one occasion must have sacked the village, at the same time destroying everything which could not be conveniently carried off; so that quite possibly we are indebted to these lawless people for the scattering of the interesting relics we describe later on. To this cause may perhaps be assigned the total disappearance of those large colonies of people whose ruined workmanship alone is known to us. The present inhabitants are descended from immigrants who several generations ago left their homes in various parts of Sarawak to found the villages above mentioned. To Santubong village came many Milanos from Matu and many Sea Dayaks from Sibuyau: to Bankissam came some Kuching Malays and one small village is peopled by Malays from the Kalaka River. When these people became sufficiently numerous, the Chinese shopkeepers also appeared.

The headman who, as representative of the Sarawak Government, administers justice and commands order is a certain Hadji, a Malay of rank claiming relationship to the royal houses of several countries including Bruni and Johore. His sense of order however does not appear to be very highly developed as his villages are always in an untidy and unsanitary condition.

The houses of the village are like all Malay houses raised on piles and built of a wooden framework with roof and sides

of Nipa leaf thatch : they have no definite arrangement in the village which has not even a proper main road.

Formerly the only industry of the island was fishing and boat building, but of late the Sarawak Cutch Company has supplied work to the bulk of the inhabitants of Santubong and Bankissam.

The customs of these natives are a mixture of Malay and Milano and though the language spoken is mainly Malay yet there are a few people who can only speak Milano.

Much might be written about their superstitions, but we content ourselves in this paper with only a few examples which we hope will suffice to throw some light on the psychology of an ignorant oriental people whose only education has been a veneer of Islamism.

An interesting Milano custom held at the commencement of the fishing season—when the fine monsoon appears—is known as the Nyemah. A fleet of fishing boats decorated with flags and manned by boys and girls carrying tomtoms passes to all points in the bay where they are proposing to fish and there the leader of the fleet throws out to the spirits in the sea offerings of coloured rice invoking the spirits in an obsolete language the while.

At each promontory of the coast they fix up an 'Anchak' a festooned trophy gay with streamers, fashioned from the young leaves of the Nipah palm plaited according to custom: in this are receptacles for rice of many colours, eggs, bits of fish, tobacco and even opium—a little of everything edible in act.

Afterwards the ceremony winds up in a free fight all round, the people pelting each other with cakes and sweet-meats, pedada apples and Nipah fruits, and at this time former enemies take the opportunity of paying off old scores. The exact significance of the fight we cannot state.

It is characteristic of Milanos to ascribe all the ills of mankind to the direct action of evil spirits, and their mode of healing the sick is by appeasing the offending spirit. If a person has a headache it simply means that an angry spirit has hit him on the head and the treatment must be the

pacification of the spirit. However the religious ceremonies connected with the healing of sick people in Santubong are not really typical of those in vogue amongst Milanos in their own country, and we think it best to give no details concerning them. We may mention however that they hold the "Bayoh" ceremony (cf. Ling Roth) and occasionally they make images of the antus though the material (pith of the sago palm) from which such images are ordinarily made is scarce in this neighbourhood.

All these people, Milanos as well as Malays, have embraced Islamism and hence are not so rabid in their notions of demonology as are the unconverted Milanos of Matu or Mukah; however the new religion has by no means entirely or even largely displaced the old.

As Mohammedans, the Santubong people prefer to be called Malays and are wont to conceal their Milano origin; and indeed it generally happens that when a native in Sarawak becomes a Mohammedan he immediately feels justified in calling himself a Malay—the Malays claiming to be the highest type of native in Borneo. Thus it comes that Sarawak Malays are a very complicated mixture of entirely different types of people and in Sarawak there is no such thing as a Malay race.

A very odd superstition is that known as "Pajong." It is the common notion that there is in the body a spirit (Pajong) or quality which may be exhaled and do harm quite unintentionally and that if one passes immediately behind a person who is in heavy perspiration the former person will soon have stomach-ache, and this indeed may have some foundation in fact: however to obtain relief it is necessary to implore the perspiring person to restrain his issuing spirit. It is quite the usual thing for a Milano when hot and perspiring to lean close to a wall lest any friend passing behind him should suffer the "Pajong."

An equally funny notion—this of Malayan origin—is the story of the "Polong." Certain unscrupulous persons in some way or other become masters of an evil spirit which punishes other people according to the will of its master. This familiar spirit embodies himself in a grasshopper which

flies about in search of its victims. It is considered to be very dangerous and can kill people outright. The spirit is supposed to feed by sucking blood from the little finger of his master. If a man who possesses a "polong" dies, whilst his spirit is out on evil bent, the 'polong' becomes a masterless vagabond who will hurt any or all out of pure malice: for this reason everyone dreads the Kundin grasshopper. If one finds a grasshopper with a grain of rice in his stomach most assuredly he is a "Polong." (Cf. Skeats' 'Malay Magic.' p. 330).

We may mention still another superstitious practice belonging to the Malays and yet reminding us of mediaeval times in Europe—viz. the "tuju" or "pantak." If a person has an enemy on whom he would like to inflict bodily pain without running any personal risk he has resort to methods of sorcery: he would make for example a wax image into which he would stick pins just in the places where he desired his unsuspecting enemy to be smitten. Rather an amusing instance of this idea occurred only a few days ago: A few Sea Dayaks had been photographed and one of them went home bragging on that account, but his boast was soon turned to dismay for his mother assured him that he had thus put himself under the power of the artist since the latter had but to prick the eye of the picture and his victim would be blinded. The result was that the unhappy youth returned immediately to the photographer and anxiously begged for the plate.

The people of Santubong are ardent followers of the universal custom of stone worship. There is on the seashore not far from the Mission bungalow a large sandstone boulder which in profile has a fanciful resemblance to the open mouth of a huge monster: it is called the "batu boiak" (the crocodile stone.) On this stone it is customary to place offerings to the spirits and here the seeker after wealth or happiness makes his prayers. Even the foreign Chinaman who would be lucky in his gambling bribes the spirits with offerings of food placed on the 'Batu boiak.'

It has been known for many years that in Santubong one can at any time find fragments of ancient pottery, obsolete

beads and gold ornaments: the latter have by this time been thoroughly searched for by natives who have devoted their whole time to the work. It is believed too that Rajah Sir James Brooke made a collection of this treasure which unfortunately entirely disappeared when the Astana was sacked by the Chinese in 1857.

Concerning the former possessors of these interesting remains we know absolutely nothing, nor is there any local tradition on the subject; in enumerating the various objects found, it will be seen that the case is rather complex and we can offer nothing more than provisional hypotheses to explain the tangled evidence.

The area in which these fragmentary relics are to be found is a very definite one stretching for a distance of about $1\frac{1}{2}$ miles along the shore of the river, being limited on the west by the Santubong River: landwards it extends back for some fifty yards. It is easily distinguished from its surroundings by the characteristic black iron slag. A great part of it is now uninhabited.

The following is a general list of relics found within recent years at Santubong: gold ornaments, beads of various kinds, bracelets, broken pottery and crucibles, Chinese coins, iron slag, one small Hindu image of baked clay, and several carved stones.

We must mention that these various remains, all mixed confusedly together, belong to very varied peoples and dates, some being undoubtedly modern: this is clearly shewn in the case of the pottery and the beads.

GOLD ORNAMENTS.

These are mostly beads of very fine workmanship. In addition to these are fragmentary remains of what appear to have been ear and nose ornaments. A solitary stud rescued intact much resembles the nose studs worn by natives of India. Several large beads found here have the characteristic shape of an octahedron pulled out into a spindle. Such beads may perhaps have formed part of the tassel hanging from the ear

ornament of an Indian woman, or again it may have formed part of the fringe of a Chinese lady's handkerchief.

On the whole, we think these gold relics point to Indian workmanship but the material is not sufficient to justify any positive statement.

Fairly large quantities of gold treasure of this type has been found on the left hand branch of the Sarawak River below Pengkalan ampat and a number of fancy beads have been taken at Bidi. It is quite certain that gold has been worked in Sarawak by Chinese for many centuries, but the Pengkalan ampat and Santubong relics certainly do not possess a typically Chinese facies. The Santubong ornaments may have been made from gold taken on the island itself as in the north not far from Tanjong Sipang workable gold has been found.

It is rather remarkable that silver treasure is represented only by one or two bangles and beads and a very few silver rings such as are worn on the toes by Indian women. The great scarcity of silver work rather suggests that jewellery in general was not imported to Santubong and that therefore all trinkets such as are found—the gold articles above mentioned—are locally made.

BEADS.

There is a great variety in the beads found at Santubong. On the whole they are of a plain type and specimens of the handsome many coloured beads such as are treasured so highly by other Bornean natives (Kayans, Kenyahs and Milanos) have only occasionally been taken here. A fair number of beads are made of natural stone (Cornelian Agate, Red Jasper and Quartz) which the makers may have procured from the conglomerate on the left hand branch of the Sarawak River. Such beads are spherical or elongated and facetted. A common shape is that which we described in our account of the gold beads as an octahedron pulled out into a spindle. A bead of such a shape is known to Sea Dayaks as Pelaga. Beads in all stages of making are here found, some roughly shaped, some not bored, and others only half bored, and one or two

have been drilled so badly from two opposite ends that the holes have crossed without coinciding.

Another type of bead also made on the spot is produced from the iron slag which we mention later. The bead appears to have been formed by twisting the pasty slag round a wire.

All the other kinds of beads may be of foreign origin but many are so crude that we think this improbable. Glass beads of various colours, yellow, red, and blue are numerous. Many of these are asymmetrical and peaked at one or both ends as if the plastic glass has been twisted spirally round a wire. The other glass beads are of better workmanship, a common shape being that of a biconvex disc with finely bevelled edges.

Another type, perhaps of European origin is cylindrical and presumably was made by cutting up glass tubing. Finally there are to be found here many small beads made of burnt clay coloured red by iron. Of this type we have seen several interesting specimens shewing the method of production. The clay was rubbed round a wire to give a length of tubing: this was pinched at short intervals producing a slender moniliform tube which was baked as such. Afterwards the beads were made by breaking it at the constrictions.

It seems very probable then that Santubong was once the scene of a bead making industry, but we are in complete ignorance respecting the makers. Natives of Sarawak have now no knowledge of such an art and beads of the type in question are not affected by Chinese. The red and yellow beads are often worn by poorer Milanos on their clothing and the few large and handsome beads are of the same type as is treasured by the Milanos: yet these were almost certainly never made by Milanos.

It is well known that the better class beads of external origin have been much used for centuries and even up to the present time, as an object of barter amongst natives: modern beads thus used come mainly from Germany but who made the antique beads and who introduced them to Borneo no one knows.

HISTORY OF SANTUBONG, SARAWAK.

We can state however that some of the antique beads now found in Borneo were made in Venice, centuries ago: such old Venetian beads have indeed been found at Bako, a fishing village quite near to Santubong.

BRACELETS.

A few fragments of simple bracelets made of blue glass have been found at Santubong. The same kind of ornament has also been found in the Baram district and at Sibu: in the caves of Upper Sarawak, Mr. A. Hart Everett found 'beads and armlets of a very hard blue glass, excellent pottery, pieces of iron, and manufactured gold.' They were most likely introduced to Borneo by traders.

POTTERY.

Broken pieces of pottery are to be obtained here in large quantities: but it is rather curious that only very few whole pieces have been found. The commonest kind belongs to a type which has for many generations been treasured up by the Milanos of Sarawak and whose origin is very uncertain.

Our Santubong pieces belonged mainly to plates and shallow basins. For the most part this pottery is of the esteemed crackle type and is characterised by a specially thick glaze which is usually some shade of green. A decoration occasionally seen on these plates is that of a small fish placed under the glaze: in one specimen of similar make a peony flower occupied the centre of the plate. This type of pottery is probably of Chinese origin. A less frequent kind of earthenware is of red terra cotta of very good quality: a jar of this material is decorated with the three clawed foot of what may have been a dragon or a phoenix.

Other remains of pottery which is probably Chinese or Siamese are those of jars of various sizes, the largest reaching a height of three or four feet. Such jars decorated with dragons in relief and of a thick brown glaze are in use to-day amongst the Sea Dayaks who prize them highly.

In addition to the above are cooking pots, teapots, and gin receptacles exactly like those of present day Chinese, and crockery of this particular type is suggestive of a colony of Chinamen rather than of Milanos.

An entirely different kind of pottery is the crude earthenware made of burnt clay: this is decorated with a pattern which was beaten on the plastic clay by means of an incised strip of wood. Such pottery was formerly made by Malays, and certain Sea Dayaks even now make their cooking pots in this way. These pots would be made on the island, we suppose.

An interesting find is that of crucible remains in fairly large quantities. The crucibles—apparently about 7 ins. high—were excellently made and the clay used was of superior quality: it is obvious too, that the material was turned on a potter's wheel. We think it very likely that these crucibles were made in the village, and that they made use of a white siliceous clay which is still to be found at Bankissam: this clay has been analysed by Mr. C. J. Brooks who reports that it is very similar in composition to the material of the crucibles and to that of one of the better kinds of pottery.

A remarkable fact about these abundant crucible remains is that not one of them has been in use, as if the Santubong crucibles were made entirely for export. The recent find of a single specimen of crucible which has been in use and which still contains a fusible slag does not appreciably alter the case for this crucible is made of an entirely different material, being of coarse grain whereas all the other crucibles are characterised by a special fineness of structure. The contents of the used crucible are iron slag. In the total absence of used crucibles belonging to the better class, we are unwilling to offer any suggestion respecting their use.

We can sum up the evidence of the pottery by stating that there lived in Santubong some people who possessed quantities of good Chinese (or Siamese) pottery, and that the same or other people made first class crucibles and simple burnt clay cooking pots.

CHINESE COINS.

We have quite a collection of cash from the area in question. The commonest coin found is a Thai Ping cent piece cast in the period A. D. 976-984. Besides this, there are cash belonging to the periods A. D. 618-905, A. D. 998-1004, A. D. 1038-1040, A. D. 1064-1068, A. D. 1078, A. D. 1101, A. D. 1662-1723, A. D. 1736-1796, A. D. 1736-1791, A. D. 1796-1821, A. D. 1821-1851.

In considering this list of such varied dates it should be remembered that similar coins of all ages are still in currency amongst Chinese although the coins of a reigning Emperor or dynasty would predominate in China. Making due allowance for this, it would still seem a possibility that the coins belonged to at least two distinct colonies of Chinamen living in Santubong at different periods, *viz.*, an early colony financed by Thai Ping coins with others up to the year A. D. 1101, and a much more recent colony who used mainly eighteenth century coins.

IRON SLAG.

The visitor to Santubong cannot fail to remark on the large quantities of black iron slag found on the surface of the ground over a large area, and history has nothing whatever to relate of an iron manufacture here. It exists in large masses as well as in small bits, and apparently is intermixed with the surface soil fairly uniformly. This iron slag is rich in iron as if it were the product of unskilled workers. There are no remains of furnaces nor of ironware which was presumably made here: the latter fact is what might have been anticipated as in this country earth-buried iron disappears rapidly.

In our account of the crucibles we mentioned that there have been found a solitary crucible specimen containing slag scoria fused to its sides: this may suggest for the slag an origin from the crucibles but it seems scarcely probable when we consider the large size of the masses of slag which rather points to the use of small primitive furnaces. Strange to say there is now no iron ore to be obtained on the island: the

nearest locality for this raw material is in the neighbourhood of Lundu 30 miles away.

We are indebted to Mr. C. J. Brooks for the analysis of this slag, as follows.

Silica	22.4 %
Ferrous oxide	65.5 %
Alumina	7.6 %
Lime	2.3 %
Oxygen and Carbon	2.2 %

Mr. Brooks therefore considers that the process of extraction was rather crude and that limestone was not used therein.

At the present day the extraction of iron from its ores is quite unknown to Malays or Dayaks and is only to be found amongst certain Kayans who live hundreds of miles away.

THE HINDU IMAGE.

A single specimen of some female Hindu deity made of burnt clay comes from the area in question. The hands are crossed over the breast : it is $2\frac{1}{2}$ ins. long and has lost its head.

Other relics of similar origin are mentioned by St. John as occurring not many miles away amongst the Land Dayaks: such are a Hindu stone bull and a 'representation of the female principle so common to Hindu temples.'

It is supposed that an object of religious import to the Bukar Land Dayaks of the Serin village and guarded most jealously by them will eventually prove to be the same kind of image: is certainly is true that the Land Dayaks shew clear evidence of a Hindu influence in their customs.

CARVED STONES.

Situated at some distance from any human habitation on the bank of a small stream known as the Sungai Jaong there is a sandstone rock on which has been carved a human figure lying prone on the rock with hands and arms stretched out. The figure is almost life size and much time and patience must

have been devoted to the work. The rock itself has natural depressions and eminences so that the carving very likely followed some previous contours on the rock. There is no tradition whatever concerning this stone which is well known to the present inhabitants of Santubong: it is however certain that it was not the work of the Malays or Dayaks. We believe that it is of Indian workmanship and as a traveller's tale we have it that such figures are also to be found not far from Benares in India.

Another stone to which no use nor origin can be assigned with certainty is a large block of sandstone in which a shallow rectangular cavity has been cut: it is too large to be lifted by one man. This stone lies near the house of the Cutch Company.

Of another crudely carved stone found at an elevation of 300 feet on the mountain a figure is given. It is about 4 feet high and 1 foot broad: its history is quite unknown.

Lastly there is near the Government bungalow a cylindrical block of sandstone about 6 ft. long which with its well smoothed surface and carefully rounded ends suggests human workmanship.

If we turn in other directions for the solution of the questions raised by the discovery of the above mentioned relics we meet with no explanation whatever. Of writings or traditions there is nothing save one which relates to the history of the Malay royal family and which we now summarise. It tells of the wanderings of a Malayan Aeneas, by name Datu Merapati, who for a time made Santubong his head quarters. The same story also makes mention of an attack on the village by Burmese invaders, a tale of considerable local interest as we shall see later on.

THE STORY OF DATU MERAPATI.

Many years ago there came down from Heaven an illustrious person called Rajah Paribata Sri. Deciding to stay on earth he took to himself a wife and became the father of three children—by name Radin Depati our hero, Radin Urei Sri and

Radin Gosti. Prince Radin Depati commences a series of perilous abventures by making war on the Rajah Jemarulan and being cursed by heaven suffers defeat: so accompanied by Urei Sri and Gosti he seeks refuge in Johore. Here they receive a hearty welcome from the Sultan who treats them as his own sons.

As might have been anticipated our hero fell in love with the Sultan's daughter and his suit meeting with a favourable response Radin Depati took to wife Dayang Suri. There were great rejoicings at the marriage and all Johore made it the occasion of a special holiday. But alas! for some reason or other the gods were offended and whilst the bridal party were making merry in their ship, a violent storm arose which carried them far from their home. The vessel with its seasick and famished crew was borne in the wind to Siku-danah on the south west coast of Sarawak where the unfortunate party landed.

Here they were welcomed and for some time they were content to remain with the good people of Siku-danah. For some unexplained reason Depati considers it wise to conceal his identity and he now calls himself Sa Merapati. His brother Radin Urei Sri receives in marriage the daughter of the Rajah of Siku-danah. After a while, the whole party decide to return to Johore and again they venture on the open sea: the winds take their vessel first to the island of Malang biru and then to Puloh Malakutan famed for its coral and nibong palms. Thence they are carried to Sambas where they remain for more than a month.

At this time Sambas was ruled by a young queen who is smitten with love for Urei Sri and as a result the latter becomes king of Sambas. In this country he remains whilst the rest of the party sets sail again, and eventually reaches Tanjong Datu. Here they remain for some time, Radin Dapati taking the title of Datu Merapati, and his wife Datu Permaisuri. From our hero in fact this place takes its name of Datu and to this day his grave is to be found at this well known cape. Later on, Datu Merapati becomes Rajah of Tanjong Datu. At this time the country was very much infested by crocodiles who were

so numerous and so voracious that the people were afraid to leave their homes. At last the men decided to wage continual war on the crocodiles until they were entirely driven away, and this though causing the death of many men, they actually accomplished. One large creature nine fathoms in length they beheaded, and his head they took to a place on the island now called Santubong where it may be seen to the present day as the Batu boiak. From that time the village of Santubong was known to Malays as Negri batu boiak. Here Datu Permaisuri gives birth to a dragon with golden scales: this prodigy swims out to sea. Also here she presents Datu Merapati with a son, Chipang Merapati and a daughter Dayong Sri bulan. One day Merapati and Chipang set out from their home on a trip into the interior with the object of collecting tribute. Whilst they are away the village is attacked by a crew of savage people who came from Pegu, and fearing for their lives, all the villagers of the Batu boiak seek refuge in the jungle. Permaisuri and Sri bulan are taken as prisoners to the vessel of the victors and in their shame they seriously consider suicide. But the elder lady recovering her spirits resorts to a stratagem and at last succeeds in killing the Pegu captain, at the same time thoroughly terrifying the rest of the crew.

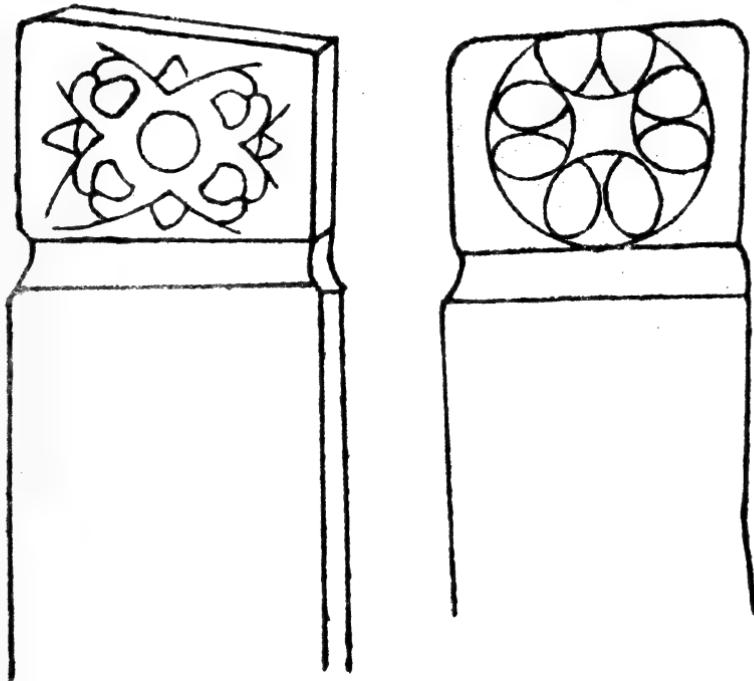
It is told that Permaisuri after killing the captain gouged out his eyes and that these having been preserved are still in the possession of one of the Malays of rank, in Sarawak: be this as it may the words 'Matu Pegu' (Pegu's eyes) are still in use amongst the people of Santubong. After this, the vessel is carried by wind and tide up the Samarahan river and on reaching land the crew immediately run off into the jungle. To this day the descendants of the Burmese invaders are still to be found up the Samarahan: for such are the bearded Land Dyaks of Bukar who, be it noted, have amongst them no men of rank, no tumunggongs, no mentri and no datus. The two ladies did not however disembark and they were taken after many days to Brunei where they lived in the house of a low born but kind-hearted fisherman for some months.

In the meantime Merapati had gone far up the Sadong river, and had even married a Dayak lady. As a result of

this union, the Upper Sadong river can shew in its many tumunggongs some men of high birth. Merapati is to this day a familiar name to the Land Dayaks of Sadong and near the Moara Rubin they still point out to the visitor a stone on which was carved by our hero, a curious token mark. But when Merapati learns the bad news from Batu Boiak he immediately sets out for home and paddles down at record pace. As he skims along the river, he is joined by the burong bakaka (kingfisher) who challenges our hero to a race, agreeing to the stipulation of Merapati that the loser must vomit his own blood. The result was that the bird lost, and even now the beak of the bakaka kingfisher is stained an indelible red as the penalty. On reaching the Batu boiak and hearing nothing of his women folk he sets sail and for many weeks searched the neighbouring coasts in vain. At last the golden dragon appears near the vessel and hails the distracted man who now learns that on the back of this dragon the vessel of his wife was carried to Brunei: and the dragon after paying various compliments to Merapati gives him one of his own golden scales—which by the way is still in the possession of one of the nobles of Brunei—and then disappears. So Merapati proceeds forthwith to Brunei and is lucky enough to meet the very same fisherman who first offered shelter to the ladies. At the happy reunion of our hero with his wife, we must leave them for a while.

After the sad mishap in Johore, the Sultan daily expected the return of his daughter and son-in-law, but when after waiting many months they did not appear, he sent out a large search party with strict orders never to return without the missing pair. This party which included several mentris and other men of rank searched the high seas and scoured the islands in vain so that at last they gave up the search and settled down in Sirhassen where their memory is still preserved by a goodly number of mentris and datus.

By chance the good fisherman of Brunei finds his way to Johore and is surprised to find the place in mourning and decay. On enquiry he is told that the old Sultan has died of sorrow on account of his lost daughter the Dayong Suri, and immediately



Drawing of a crudely carved stone found on Santubong mountain at an elevation of 300 feet.

The stone is about 4 feet high and 1 foot broad: its history quite unknown.

recognising the true state of affairs, he informs the new Sultan of the arrival of the long lost party in Brunei. On hearing this, the young prince hastily makes preparations for a long sea voyage and at an early date reaches Brunei. The mutual greetings were most affectionate and the townspeople joined in their congratulations. In due time the Johore prince marries his relative, Sri Bulan, and becomes Rajah of Brunei, his younger brother succeeding to the rank of Sultan of Johore. The worthy fisherman as a reward for his good services is made a chief of the up country. After this, Merapati with his wife, and Chipang his son, returns to Batu Boiak and remains here until the place has again acquired some degree of prosperity: then Chipang assumes the rank of Rajah at Batu Boiak, whilst our hero and Permaisuri go back to Tanjong Datu where they hope to spend their old age. It was here he died and on his death, his well worn tikar simbayang (prayer mat) floated out to sea and was picked up by Chipang at Batu Boiak: thence it was taken to Mungoh Landi, a hill in Upper Sarawak where shut up in a box, it was buried. Ever afterwards, Tanjong Datu became the resort of pilgrims where the good people went to pray and to bathe in the stream made holy by the famous Datu.

Chipang Merapati lived and ruled at Batu Boiak for many years, and we are told that his people included as well as Malays many immigrants from China and from India.

Here the story ends abruptly in a confused genealogy which shows the descent of several Malays of high rank in Sarawak from the illustrious hero of tradition. Such is the main outline of a story well known to Malays, and in the few scattered references to the negri Batu Boiak we have all that tradition can offer us respecting our subject. How much of this story has any foundation in real fact we are not prepared to say, but from the casual references to Santubong—which is only incidental to the story—we believe that this village has in past times been the home of influential Malay chiefs when probably Sarawak village was of very minor importance. Also if the statement concerning the Chinese and Indian residents of the village be not historical fact, it represents at any rate the

opinion of the Malay scribe who 40 years ago committed this story to writing.

We may mention that a variant of the Pegu incident is that the strangers stayed in Santubong for some time working as slaves.

Before dealing with the fauna and flora it will be well to mention the more obvious features of geographical and geological interest. As will be seen from the accompanying map, Santubong is one of many islands lying in the delta of the Sarawak river: these are mainly extensive mangrove swamps with occasionally a rocky prominence. The Northern half of the island is occupied entirely by the mountain mass: the Southern half is of mangrove swamp. It appears therefore that at no very distant geological period, an open sea stretched over the area now occupied by these swampy islands: in that sea the mountain of Santubong appeared as a solitary island whilst dotted about here and there were a few rocky islets.

The mountain is a narrow range, five miles long, of upthrust sandstone and shales which dip rather steeply towards the North East, and judging from the pebbles in the beds of the streams there are evidently occurrences of igneous rocks of granitic nature. At Sajinjang, just across the river, the upthrust factor is clearly observable: this hill consists of igneous rock, a porphyry, with an altered shale which is very hard and crystalline and in places where the stratification of the shale is in evidence it is very much contorted and dislocated often being thrown up on edge.

The Santubong sandstone contains iron pyrites in considerable quantities and there is a small occurrence of galena at the south end.

Traces of gold are also found in the soil at the base of the mountain.

In the following account of the animal and plant life of Santubong we shall make no attempt to give lists but will confine our remarks to a few points of special interest and to the relationship between the life on this island and that of the adjacent mountain, Matang, on the mainland.

FAUNA OF SANTUBONG.

In respect to mammals and birds the fauna of this island differs considerably from that of Matang. On the latter mountain, the morning air resounds with the cries of numerous gibbons (*Hylobates*) whereas not a single one is to be found on Santubong. So also Santubong differs in having no bears, no cats, no kijang (*Cervulus muntjac*), no porcupines, no partridges pheasants, quails, parrots, nor any other ground birds. We do find, however, on this island the long nosed monkey (*Nasalis larvatus*), the brok and the kra (*Macacus nemestrinus* and *cynomolgus*), and several species of *Semnopithecus*, the wild pig (*sus barbatus*), the little plandok (*Tragulus* sp.), the flying lemur (*Galeopithecus volans*), and many species of squirrels: as a resort of the immigrant game birds, plover, snipe, curlew, and allies in their proper season—(from end of September to the beginning of March)—the neighbourhood of Buntal has some fame among sportsmen. The other birds are too numerous to mention and they do not appear to be of special interest apart from the curious fact just mentioned, that there is a general absence of birds whose flight is short and weak. This, coupled with the significant fact that the Bornean mammals on Santubong are such as can swim whilst those absent from the island and yet present on the adjacent mainland cannot or do not swim, is after all just what might have been *a priori* predicted after a study of the geography of the district.

There can be little doubt in fact but that Santubong has for a very long time been separated from the mainland by a barrier too formidable to permit the crossing of any but swimming mammals or strong flying birds: this barrier was at first open sea nearly ten miles wide, but with the simultaneous deposit of mud at the mouth of the Sarawak River and the gradual encroachment seawards of the vegetation of mangrove swamps, the open sea gave place almost entirely to a dismal swamp which to some terrestrial animals is as impassable as the sea. As we shall see, there are good reasons for believing that Santubong was at a still more remote period joined to Matang by high ground, and premising this, it becomes difficult

to satisfactorily explain the truly island nature of the fauna.

Perhaps during the period when the separation from the mainland took place, the animal life of the neighbourhood undertook a migration or was destroyed.

The only fossil remains recorded from the island is a molar tooth of a deer. The tooth is much larger than that of any specimen we have seen of the Bornean *Cervus equinus*. A very similar specimen along with a big bone of the same animal was found by Mr. R. Pawle in a cave at Bau.

The insect life of Santubong is not well known but it appears to be very like that of Matang. The mountain butterflies from these two localities are almost identical but it is not surprising to find that out of a total of more than a hundred species inhabiting this region, there are one or two whose distribution is strictly local. As with all mountain *Rhopalocera* in Sarawak, there is a preponderance of *Lycaenidae* (Blues) amongst which the genera *Cyaniris* and *Nacaduba* are well represented. The sandy plain stretching from the seashore is a favourite locality for a variety of the familiar Malayan *Hestia* whose gauzy white wings blotched with black, look too large and too fragile to allow of more than its customary fluttering flight: here too is to be found quite commonly a fine yellow *Troides* (*T. Amphrysus flavicollis* Druce), whilst on the top of the mountain one can rarely see a solitary specimen of the magnificent green creature known as the *Brookcana* butterfly (*Troides brookeanus*). The beetle fauna is very extensive and so far as we know it, is very like that of Matang. One species worthy of mention is a brown elater (*Hemiops crassa*) nearly an inch long. This beetle is found on the summit of Santubong, Matang, Lingga, and several other mountains in Sarawak, in some localities, Matang for instance, being very common. The same creature we are told exists on the mountain tops of the Peninsula. We have never seen a specimen of this from the lowlands. Of some special interest is a cockroach taken on Santubong. It is peculiar in being really handsome, and being unlike cockroaches found elsewhere it was given the

dignity of a new genus by Mr. Shelford who called it *Miroblatta petrophila*.

The invertebrate life of the sea shore could provide an endless source of interest in its myriads of tiny crabs which scuttle away at every sound, and in its boring Sipunculid worms whose fat bodies the natives deftly extract from their deep holes to use as bait for fish.

In the mangrove swamp stretching from the south end of the mountain is the usual distinctive fauna of such a habitat; the mud frequenting animals offer a special attraction as they are so extremely numerous. Foremost amongst these mud loving creatures are the crabs of bright and varied hue, the commonest (*Uca arcuata*) being a small creature not more than 1 or 2 inches long, resplendent in a bright blue livery. Other kinds are red or light brown. These pretty creatures bespot themselves on the surface of the mud, myriads retiring at once to their holes when alarmed, as they retreat blocking up the entrance with the single huge claw. This innumerable army of crabs is continually scooping out holes, bringing up from below a semisolid mud which accumulates round the top of the holes and hardens in the sun. But their work is not enduring for with every rise of tide the mud is levelled up again. However in the case of one crustacean, the large mound-building decapod *Thalassina anomala*, called by Malays the Enguang, a very profound change in the land surface is thus effected. This animal bores long and wide tunnels which extend from the liquid mud, several feet below, up to the surface of the harder ground above: at the surface the material brought from below accumulates in such quantities as to form large mounds several feet in height. The result is that what was formerly soft mud becomes in a few days hard baked earth. This tunnelling moreover does not result in the formation of spacious hollows below ground as the liquid lower strata are replenished from the mud forming the banks of the streams. Thus it comes about that the land becomes gradually raised and this process continues until the thickness of the solid earth above becomes too great an obstacle for the enguang to penetrate. It would seem quite possible that the enguang when present in large

numbers can in a very few years raise the surface of the area in which they work through 6 or 7 feet; and no doubt this Crustacean has been a most important factor in the formation of dry land from mangrove swamp.

THE FLORA OF SANTUBONG.

It will be convenient to consider the flora of this island under several headings according to habitat, that of the mountain, of the sea shore and of the mangrove swamp.

The mountain flora. The forest of the slopes has all the appearance of a truly indigenous flora and is very like that of Mt. Matang: it is not in any sense what is known to botanists as an island flora. From the evidence of the trees it would seem most probable that the two mountains just mentioned have in past times been united by high land. For not only are the two floras so similar throughout but also there is in this flora a fair percentage of plants whose means of distribution are so limited that they are unable to cross the wide stretch of mangrove swamp and of sea which now separates the two mountains. Of such plants we may mention in particular the Ironwood tree, Bilian (*Eusideroxylon zwageri*). The fruits of the Bilian being large and heavy cannot be blown in the wind and as the epicarp is very hard and thick it is not eaten by animals (except porcupines): no doubt it is carried by water but streams cannot carry uphill nor is it probable that Bilian will grow in a swamp. Such being the case its wide distribution in this country argues for it a great antiquity and whenever it occurs on elevated ground there we may expect to find primary jungle. Again, there is on Santubong, as also on Matang, a number of different species of oak (*Quercus*) and of Engkabangs (*Shorea* and other dipterocarps): now the mere fact that a given genus of tree has a number of different species in one particular locality would lead us to believe that here the genus is endemic and when we remember also how imperfect is the mode of distribution of the heavier fruited dipterocarps and of the oaks we can only suppose that the forest on Santubong mountain was once quite continuous with that of Matang

and of Mt. Lingga in which localities are preserved the remains of the former immense tracts of primeval jungle which covered the land where now is nothing but mangrove swamp. The only alternative to this theory is that Santubong has received its flora by the agency of birds, mammals, wind and water from Matang. Now if the intervening land should lodge areas of dry ground which could act as stepping stones for the passage of trees between the two mountains such an alternative would be at any rate a possibility and on examination we do actually find in quite convenient situations many dry areas usually a few feet (sometimes as much as 25 ft.) elevated: these are known as Mattangs. The Mattang may cover an area of $\frac{1}{4}$ square mile or it may be much less: its substratum is of horizontally stratified sandstone and the soil is nothing but sand. Such a sandy island existing in a sea of swamp can be recognised from afar by the trees, which are quite different from those of the swamp: a very characteristic mattang tree is a Casuarina (*C. Sumatrana*) called Amun by Sea Dayaks. But, not only is the mattang flora very distinct from that of a mangrove swamp but also it lacks the essential elements of a mountain flora and the poverty of its soil is alone sufficient to prevent its functioning as a stepping stone between Santubong and Matang. Nor can we regard the mattangs as lingering remnants of the original high ground for it seems certain that they are quite recent in origin having been laid down as large sandbanks in the course of rivers. A sandbank of this type may have been formed out at sea or in the river-bed many miles from its mouth. Quite possibly the sandbanks of the Batang Lupar river where they are called Langains may some day become Mattangs.

It is evident therefore that at the present day there is nothing of the nature of intermediate land-bridges between the two localities and that in the case of a large number of species of plants an interchange is now impossible: the simplest explanation of the fact of general uniformity of flora is then the one we have just stated.

The flora of the slopes includes the following trees:—Oaks (Impilit of Sea Dayaks and Empenit of Malays) of at least

four species including the rare *Quercus reflexa*; a species of chestnut (*Castanopsis* sp.) called Berangan by Malays; a number of Dipterocarps chiefly Shoreas (Engkabang and Resaks of Malays) with also the bastard camphor tree (*Dryobalanops*), the Kapur; a number of *Sapotaceae* including the gutta producing trees Bainyin, Rian, Samalam and the Niatos (genera *Pa-laquium* and *Payena*); an ebony, Kayu Malam (*Diospyros* sp.); at least one Renggas tree (*Melonorrhoea* sp.); a wild *Nephelium* (*Mujon*) several species of *Saurauja*; a *Litsea* and allied genera (Medangs); a nutmeg (*Myristica* sp.) called Cumpang; two Garcinias known to Sea Dayaks as Sikup bunkang and Sumbat tebu; a *Eugenia* (Obah); two species of *Canarium* (Kambayau); a tall *Annonacea* (*Goniothalamus* sp.) bearing large yellow banana-like fruits on the trunk; a *Calophyllum* (entanggor); a *Hydnocarpus* known as Nyalin; an *Elazocarpus*; a *Pithecolobium* near Motleyana; several *Ficus* and a host of other trees which in the absence of fruits or flowers could not be identified.

On the ground below at the base of the trees is a vegetation scanty for the most part, in which Dicotyledons are represented by several *Gesneraceae* including the beautiful blue flowered *Didymocarpi* (*D. bullatus* and *rufescens*) and one or two *Cyrtandras*: white flowered *Rubiaceae* of the genera *Argostemma*, *Hedyotis* and *Acranthera*: *Gomphia* and *Euthemis*; *Labisia pothoina*; *Anisophyllaea disticha*: *Sonerila* and other *Melastomaceae* and one or two species of *Piper*. Of Monocotyledons we find some Aroids (*Alocasia villeneuvii*, *Homalomena sagittaeifolia* etc.) a few orchids (*Hetaeria obliqua* etc.) one or two species of *Curculigo* (Lembah) some *Zingiberaceae* (*Hornstedtias* and *Globbas*); *Forrestia marginata*, some sedges, a grass, a few *Pandani* and the *Palmae*. The palms are not nearly so conspicuous a feature of the vegetation as they are at mattang: the *Eugeissona* of Matang is not to be found on Santubong and no other large palm takes its place. This order of plants is represented by a tall *Licuala* called Nunong and smaller species of the same genus: some rattans (*Daemonorops monticola* etc.); a handsome *Caryota* (*C. mitis*) known as Modor: *Plectocomia minor*, the Tibu of Sea Dayaks: the 'mountain Nibong' or 'Lemmakar' (*Oncosperma horrida*) and in the

low-lying swampy land at the foot of the mountain the common Nibong (*Oncosperma filamentosa*) whose spiny trunk is widely used for making posts. The only grass indigenous to this jungle and indeed to Borneo is the broad leaved *Leptaspis urceolata*: of *Cyperaceae* there are several, a common one being the *Scirpodendron costatum*.

Ferns are extremely numerous here both in species and individuals: a collection of one hundred species could easily be made at Santubong. The most graceful member of this family is the tree fern *Alsophila latebrosa* which in shady hollows attains a luxuriant growth, raising its crown of fronds to a height of 30 ft. Several other species of tree ferns are also found on the mountain. (*A. ramispina*, *A. comosa* and a *Cyathea*).

In this dense jungle where the struggle for light is keen, climbing plants are very common: here are a beautiful scarlet flowered *Bauhinia*, Hoyas, Tylophoras, the gutta producing Willughbeias and very frequently a large leaved *Gnetum*.

Parasitic on the tall trees are the *Loranthi* of which a species with large and handsome scarlet flowers is very common: also a small leaved mistletoe (*Viscum* sp.) is here to be found. As a root parasite reminding one of the British *Orobanche* we occasionally meet with the purple flowered *Aeginetia intermedia* rising solitary from the ground.

High up on the slopes where the mountain is for long periods bathed in clouds, and where the air is cool, the surface of the trees and shrubs is completely enveloped save for the leaves in trailing epiphytic growth mainly of Hepaticas: and here too in damp spots and on rocks trickling with moisture is to be found a rich growth of filmy ferns which are quite a marked feature of the vegetation. Conspicuous amongst these filmy ferns is *Trichomanes javanica*, *T. rigidum* and the handsome *T. foeniculaceum* and *T. pluma*. Altogether there are about a dozen species of filmy ferns here.

THE SUMMIT FLORA.

Quite a different habitat and a different vegetation is to be found on the summit. During the greater part of the day,

the plant life is completely exposed to the rays of a fierce tropical sun: at other times it is subjected to raging winds or torrential rains. In accordance with these conditions, the vegetation here is mostly of stunted trees and shrubs whose leaves are in many cases small and leathery: they are in fact typically Xerophytic.

On the top of this narrow mountain ridge we find an assembly of plants of wide distribution practically all of them being found on the summits of other mountains in Sarawak. The great majority of them have tiny seeds which no doubt are carried great distances by the wind—a fact which sufficiently explains the wide distribution of the plants in question. Here are several species of handsome rhododendrons including *R. malayanum*, *R. verticillatum* and *R. lacteum* a white flowered species occurring also on Kina Balu: several other *Ericaceae* including *Diplycosia consobrina*: amongst *Myrsinaceae* are a species of *Ardisia*, several species of *Embelia* and *Myrsine capitellata* distributed throughout the Archipelago and Ceylon: a white flowered *Alyxia* abounding in a sticky gutta: *Baeckia frutescens* found throughout the archipelago and South China, and a *Eugenia* apparently confined to mountain tops in Sarawak: a *Pygeum* which often appears on mountains in Malaya: a small leaved variety of *Eurya japonica* and a *Ternstroemia* also found at Matang: *Melastoma boryanum* also on the summit of Matang and a species of *Allomorphia*: *Cratoxylon microphyllum* taken on the mountains of the Peninsula: *Kurrimia paniculata*: *Leucopogon malayanum* of wide distribution in Malaya: a magnificent pitcher plant, *Nepenthes Veitchi* in whose large pitchers a tree frog habitually lays her eggs: several orchids including the tiny *Corysanthes fornicate*, one or two *Erias* (*E. triloba* and *E. aurea*) *Coelogynne bilamellata*, *Bromheadia scirpoidea*, *Bulbophyllum odoratum* and a *Platycclinis*: the liliaceous *Dianella ensifolia* which reaches up to the Himalayas and stretches from Polynesia to Madagascar: a mountain *Casuarina* apparently *C. montana* var. *robustior*: the conifer *Podocarpus (Dacrydium) falciformis*: the ferns *Dipteris horsfieldi*, and *Matonia pectinata*. In damp places on the ground is a thick feltwork of *Sphagnum* moss and here

and there a *Selaginella*. It is a significant fact that in this heterogeneous but limited group of plants, a fair proportion are Australian types: the genera *Baeckia*, *Leucopogon*, *Dianella*, *Corysanthes* and *Podocarpus* are typically Australian.

The Seashore Flora is of the same kind as that which covers the shores of the whole Malayan region. Here are to be found plants of very wide distribution, some being cosmopolitan in the Tropics and a fair number being Australian types: unlike the slope flora we do not find in this ssemblage of plants, whole groups of species which are closely related. The characteristic trees of the shore of this island are the Ru (*Casuarina equisetifolia*) the Baruk, (*Hibiscus tiliaceus*) the Ketapang (*Terminalia catappa*), the Engkarut (*Barringtonia speciosa*), the Arar jawi (*Ficus retusa*)? Berambang (*Canarium* sp.) and *Calophyllum inophyllum*.

Of smaller size are the Paku laut (*Cycas circinalis*), *Clerodendron inerme*, *Vitex negundo*, *Premna integrifolia*, *Scyphiphora hydrophyllacea*, *Allophylus cobbe*, *Scaevola koenigi*, *Dodonaea viscosa*, *Pandanus fascicularis* and the legumes *Indigofera*, *Deemodium umbellatum*, *Derris sinuata*, *D. uliginosa* and *Guilaudina bonducella*. Creeping on the sand is the beautiful convolvulus (*Ipomaea pes-caprae*) and one or two grasses and sedges—*Thuarea sarmentosa*, *Cyperus bulbosus*, *Eleusine aegyptiaca* and *Remirea maritima*.

Stretching from this littoral region to the foot of the mountain there is on the west side of the island a sandy plain of no great area. This is occupied by a rank growth of grasses and sedges and ornamented by a few common lowland shrubs such as the 'Simpur' (*Wormia suffruticosa*) with its showy yellow flowers, a *Clerodendron* conspicuous in its fruits, the ever flowering 'engkudok' a *Melastoma* popularly known as a Rhododendron, and the common red flowered shrub *Lantana camara*, a native of South America: its blackberry-like fruits are much eaten by monkeys which no doubt effects its wide distribution in this country.

Mangrove swamp. The southern half of the island is a mangrove swamp formed during the deposit of silt brought

down by the Sarawak river. The flora of this swamp presents no features of special interest and as such swamps have been so often described we shall only give it passing mention. In the northern half of the island on the west side there is a small swamp which well illustrates the mode of formation of such muddy areas. Into it there flows a large stream which drains the western slopes of the mountain and thus brings down disintegrated rock and earth to be eventually deposited near the mouth of the stream. The extension seawards of such a mudflat is limited by the violence of the waves and in the small swamps in question we find that in spite of the continual influx of fresh earthy material from the mountain, the swamp is confined to the interior of a small sheltered bay. In every part of the swamp the mud is beset with numerous close-set uprising shoots and aerating roots of the trees growing therein and at the sea margin of the swamp these short rigid shoots form a dense fringe round which the mud collects to form a bank which can resist the onslaughts of the waves. The tree which leads the way in this marine encroachment is the 'Pirapat' (*Sonneratia alba*)—often accompanied by the *Aegiceras majus*—and when once this has obtained a firm hold, other swamp trees appear. In the small swamp we are considering the 'Pirapat' and the *Aegiceras* are most abundant but in addition we have also 'Bako' (*Phizophora mucronata* and *R. conjugata*), 'Tengah' (*Ceriops candolleana*), 'Putut' (*Bruguiera* sp), 'Apiapi' (*Avicennia officinalis*) and 'Taruntum' (*Lumnitzera coccinea*).

In the southern half of the island the characteristic trees of the mangrove vegetation are the Bakos (Bako jangkar is *Rhizophora conjugata* and Bako gaiong is *rhizophora mucronata*), the Putut, the 'Aleh aleh' (*Kandelia rheedii*), the Api api, the 'Nireh' (*Carapa moluccana*) and the Nipah palm which however only reaches a strong development in parts where the mud is relatively firm and where the tidal forces are not too strenuous.

The geographical relations of a mangrove swamp situated in the delta of a tidal river are continually changing. Not only are new channels being formed and old ones being silted

up, but also a channel is often undergoing a change in shape, on the one side encroaching on the land and on the other side its banks correspondingly extending waterwards. In this way the curvature of the stream is entirely altered. At the present time the channel in the south-east part of the island is undergoing this change, the western bank of the river being absorbed whilst the opposite shore is proceeding westwards. When such a process is in operation an examination of the banks of the stream will show on the side which is being eaten away a fairly solid and perpendicular mud bank whilst on the other side where the bank is encroaching on the water we have a gently sloping stretch of almost liquid mud. Further the vegetation of the two sides of such a river will also give indication of the process: for in the solid mud of the losing side we find the Tengah (*Ceriops candoleana*) the yellow-flowered Temu (*Bruguiera gymnorhiza*) and the Burus (*Bruguiera* sp.) (which latter will only grow in firm mud) and in the semi-liquid bank of the gaining side are to be found the two Bakos (*Rhizophora mucronata* and *R. conjugata*) and the red flowered putut (*Bruguiera eriopetala*?).

In any mangrove swamp the same differentiation of locality amongst the Rhizophoraceæ may be verified though the respective associations of particular plants and localities are not absolute.

As the mangrove swamp passing landwards gradually gives place to dry land the vegetation becomes entirely different from that just described. An early stage in the change is the replacement of the mangrove trees by the Nipah palm and this is the stage reached at the southern extremity of Santubong island. Further up the river the Pedada (*Sonneratia acida*) the Jeruju (*Acanthus ebacteatus*) and other precursors of dry land appear, but these are not found on Santubong.

CONCLUSION.

In concluding this short and necessarily imperfect account of the island's history we would call attention to a fact wherein lies the justification for our paper, namely that these and other

data relating to by-gone peoples are rapidly vanishing and in a few years would have been unobtainable. It is commonly known that within quite recent years certain tribes of Sarawak have entirely disappeared and others are surely going: if therefore the study of mankind is worthy of the attention of enlightened man it were well to take quick action despite the imperfection of the data.

Awang Sulong Merah Muda.

A MALAY FOLK-TALE.

EDITED BY R. O. WINSTEDT OF F.M.S. CIVIL SERVICE.

The present version of *Awang Sulong Merah Muda* is one that was collected by Mr. Abraham Hale some years ago in the Negri Sembilan. At the request of Mr. R. J. Wilkinson, I set about editing it for the series of pamphlets in Romanized Malay being printed at the Methodist Publishing House with the assistance of the Government of the Federated Malay States. While engaged on the task, I came across an old Termusai Malay, *Pawang Ana*, the father-in-law of *Mir Hassan*, the rhapsodist from whom Sir William Maxwell obtained *Sri Rama* and other tales printed in early numbers of this journal; and from his lips I took down a far longer version full of metrical passages. Mr. A. J. Sturrock and I myself edited this fuller version, using such parts of the present manuscript as coincided with *Pawang Ana*'s tale; for, since between the metrical passages, Malay folk-tales are couched in colloquial prose, this borrowing in no way violated the character of *Pawang Ana*'s version, and saved our having certain parts of it done again into literary Malay. As the printed examples of Malay folk-tales are so few in number, and as so few people have ever heard a Malay rhapsodist or know the methods of his art, it seems worth while printing this the shorter and variant version in full, differing as it does in names of places and characters and in the conclusion of the tale; and curtailed as it is in plot. A comparison of the synopsis of this version with the synopsis of the longer version will show most of the points of difference. I am again indebted to Mr. Hale for permission to use and print his manuscript.

There was once a prince, Hawk of the Sea, living with his consort princess, Hawk of the Mangrove, at *Kuala Sungai Batu*. He was very rich.

In his meadows kine with calf ;
 Dammed the river dry its outlet,
 From the flocks of ducks and goslings ;
 Doves so many sky was hidden ;
 Granaries seven in a row,
 Garden too with battled tower ;
 Houses full of gold and silver ;
 Palace steps of molten gold,
 Sides of stair of hammered gold ;
 But alas he had no offspring.

So one day he said to his consort, "It were well we paid vows to God the friend of the whole world ; if haply he vouchsafe us a child." And on Friday evening, he bathed and took magic undiminishable incense and prayed that Allah would grant a child to him, for he was of a stock whose fathers were buried in holy Mekka. Then his wife conceived.

Now after seven months had passed, prince Hawk of the Sea said to the princess, "It were meet we feast and bathe together in state as custom enjoins and call the midwives." All kinds of amusement were provided :

Fencers came expert in fencing,
 Fiddlers came and played their viols.

The Trusty Page

Took a tray and betel-casket,
 Made by craftsmen of Macassar ;
 Wrapped in gay and fringed linen.
 Sireh leaf on golden stalk ;
 Betel-nut that's cleft in four ;
 Finest lime and scented water ;
 Tobacco clinging to its stem :—
 These the contents of the caskets.

And he went to the house of the eldest mid-wife and stood under a coco-nut tree.

Decoy cock crowed and strained his leather ;
 Crowed the fighting cock in chorus ;
 The ring-dove cooed three notes of welcome ;
 Signal these a stranger came.

The old mid-wife invited him up into her house, listened to the royal behest and declined to go :

None there is to watch my homestead ;
 None to pen my goats and kine ;
 None to house my geese and chicken.

(The real reason was that she knew calamity must attend the magic birth and was afraid). But the Trusty Page returned and told the prince how the mid-wives would not come. The prince decreed the usual punishment for the disloyal: “To-morrow my captains shall slay the seven mid-wives, scatter their possessions, burn their homes, and destroy the soil whereon their houses stood, and their house-pillars shall be turned upside down.” Just then the mid-wives came running up :

Some had come and left their children ;
 Others run till they were foot-sore :
 Others come with hair dishevelled,
 Clothes down-slipping at the waist.
 From afar they did obeisance ;
 Drawing nearer bowed in homage ;
 At each step they raised their fingers
 Ranged like betel-leaves in order
 Closed their hands like folded palm-roots :
 Bent their necks and soft their speeches,
 Crown of head declined in homage.
 “ Sell us prince and make us captive ;
 “ Hang us high upon the gallows ;
 “ Drown us in the depths of ocean ;
 “ Burn us utterly in fire.”

They received the royal pardon, and requested that feasts, water for the ceremonial purification, palm-leaf lids and

trailers for the water pots and a litter be prepared. The prince and princess donned magic costume. The prince donned

Silken trousers tight at ankle;
 Round the feet a hundred spangles :
 Round the waist a thousand spangles,
 Coat of blue and varied pattern :—
 Hung to dry its fabric moistens,
 Dryer grows if soaked in water :—
 Round his brows he wore a kerchief
 Folded, bright with varied colours :
 Charms inwoven at each corner,
 In each pattern charms for beauty.

All the officials of state assembled, holding royal umbrellas and yellow pennons:

Right and left were lances clanking ;
 Right and left the fencers fenced.

Prince and princess were carried in a litter, in procession down to the bathing stage; bathed; and then home to the palace.

In due course princess Hawk of the Mangrove felt the pangs of child-birth. The Trusty Page was sent to summon the seven mid-wives but none of them were willing to attend; and he returned to find an empty palace, prince Hawk of the Sea and his consort both dead and a new-born man child.

Now prince Chief of the world lived with his wife of the Flowing Tresses up-land in *Sungai Batu* and he was a kinsman of prince Hawk of the Sea. One night he dreamt that his kinsman was in trouble and setting out for the palace found it just as it was discovered by the Trusty Page. Then he summoned all the chiefs and people, bade them carry out the obsequies of their dead prince and his consort; and after this duty was fulfilled, he and his wife took the new-born child whom they named *Awang Sulon Merah Muda* home and brought him up with their own daughter princess *Nuramah*. He was taught the Koran and all secular learning, showing miraculous aptitude after seven days of backwardness

in each case. His adoptive father next taught him fencing and the secrets of invulnerability. After that he was circumcised amid the usual festivities.

Cocks in battle night and day
 Till the pits were strewn with feathers ;
 Flowed in streams the boiling water,
 Heaped in mounds the offal rice :
 Egg-plants sprouted on the rafters,
 Turmeric grew upon the shelves,
 Lemon-grass within the kitchen,
 For so long the feasting lasted.

The *modin* is summoned. *Awang Sulong Merah Muda* dons

Robe of linen fine in texture,
 Robe down-reaching to the feet :
 Turban green from looms of Mecca ;
 In his hair a bride-groom's aigrette
 Set with diamonds and glisters.

He is carried seven times in procession round the palace and thence to the bathing stage, where he is sprinkled with sacrificial rice and bathed with limes. On his return to the palace he is met and again sprinkled with rice. That night he sits enthroned in public and his fingers are stained with henna. Next morning, he has his meal :

Then he fed as was his custom,
 Three mouthfuls and he finished ;
 Fourthly he wiped his fingers ;
 Fifthly and he would gargle ;
 After that he chewed his betel
 Sharp and pungent to the palate.
 And all his face was flushed with beauty.

He is seated on a banana leaf, and circumcised, the priest charming the knife and the water from spirits of evil !

After that, his teeth are filed and the tooth-filer slain ; and they feast seven days.

It remains only to find him a bribe and Chief of the world offers him the princess *Nuramah*, exhorting him "Go not hence; stay here and tend

Our palaces and wattled fences
Court-yard wide and spacious orchards."

Awang Sulon expresses discontent and in anger Chief of the World replies, "Then take yon crazy boat for your inheritance." So, one day, *Awang Sulon* asks the princess *Nuramah* to prepare rice for him. And she serves it up.

White as heart of palm unravelled;
Drifted low at side of platter,
High the files of rice in centre
And at edge a wave-like pattern.

Then he takes his tools and sets out to repair the crazy boat. He enters the forest and invokes the spirits to help him. He wakes and sees the boat splendidly decorated with carved dragons. On hearing of the achievement of what he had deemed an impossible task, Chief of the World flies into a fury, tries in vain to damage the magic boat and kill his adopted son; he demands the price of his tooth-filing and decrees vengeance on all who shall shelter him. All friends are afraid to harbour him till he comes to the house of his youngest aunt, who conceals him in the fowl-house and advises him to go to Crocodile Bay (*Teluk Buaya*) and call upon a magic boat there to come to the surface. He does so and the boat fully rigged floats to the surface and he sails to the Isle of Bananas, takes the juice of the trees and rubs it upon his body; thence to the Isle of *Belachan* and smears the filthy condiment over himself; and thence to the Isle of *Jelutong* and daubs himself with the gum. Then he sets out once more and reaches the land of *Sungai Parun* where *Nakhoda Tua* is overlord. He arrives at the palace, where all the birds of the court-yard greet him and all the royal instruments of music break into sound. *

Princess the Pride of Java sees him and bids the Trusty Page inform her father prince *Nakhoda Tua*, who refuses to

relieve the distress of so dirty a rascal. The princess promises to pay for the cost of his teeth-filing demanded by Chief of the world and orders her page to bathe *Awang Sulon*, whereupon his beauty spots shine apparent

On his breast a chess-board pattern,
 On his neck a ring-dove marking,
 'Bat a-slumber' on his elbow,
 On his back the 'star of morning',
 Cheek like slice of golden mango,
 Like spur of cock his curving eyebrows,
 Fine as lemon-grass his fingers,
 Waist the span of a tiny finger,
 Legs like rice-grain plump and rounded.

Nakhoda Tua fails at first to recognize him; but when he does so, prepares a ship to set out for *Sungai Batu* and settle the debt with Chief of the World. Chief of the World receives *Awang Sulon* ungraciously and he leaves *Sungai Batu* along with his new-found friends. After his departure, Chief of the World moved by his daughter's tears and his wife's anger allows the princess *Nuramah* to fit out a ship with a virgin crew to bring *Awang Sulon* home. She sails to *Sungai Parun* and meets princess the Pride of Java, who refuses to surrender her charming protege; and ladies come to blows and wrestling.

Princess *Nuramah* returns to her ship takes a flint-lock and fires at princess the Pride of Java who returns the fire, till *Awang Sulon* prays that a mountain may arise in the sea to divide the combatants. Two such fights occur with no result.

One day prince *Nakhoda Tua* consults with his consort princess *Sekandariah* and they give their daughter princess the Pride of Java in marriage to *Awang Sulon*, and make him *Tengku Muda*. After some months of married life, *Awang Sulon* asks leave to sail away to the land of the Fiery Mountain (*Gunong Bērapi*), where prince *Makhdum Sakti* rules. He sails away and on arrival goes ashore in humble dress up to the court-yard of *Raja Angitan Garang* the plighted suitor of princess *Pinang Masek* daughter of *Raja Makhdum Sakti*.

He defeats Raja Angitan Garang at chess, at the target, at *sepak raja*, at cock-fighting. Thereafter they fight a duel to the death. The princess *Pinang Masek* throws betel to each; Rajah *Angitan Garang* catches it in his mouth but *Awang Sulong* on his sword's tip. *Awang Sulong* defeats and slays his opponent and is married to the princess. He again sails away, visits his parents' tombs is reconciled to his uncle Chief of the World and marries the princess *Nuramah*.

Awang Sulong Merah Muda.

Bahawa ada-lah Raja Si Hēlang Laut bēristērikan tuan putēri Si Hēlang Bakau diām di-nēgēri Kuala Sungai Batu. Maka ini-lah raja Mēlayu yang amat kaya:

Kērbau bunting tērayap di-padang;
 Itek angsa tēnang kuala;
 Mērpati lindongan [langit];
 Liang- kiang tujoh sa-jajar;
 Taman dēngan sa-kērat kota;
 Ěmas perak pēnōh di-rumah
 Salah sēdikit tidak bērputēra.

Maka ka-pada suatu hari bērkata-lah tuanku raja Si Hēlang Laut ka-pada istēri-nya tuan putēri Si Hēlang Bakau, "Wahai adinda, bētapa-kah hal kita ini? Adinda tiada bērputēra; pada pikiran kakanda tērlēbeh lagi kita bērniat dan bērnadzar ka-pada tuhan sēru alam sakalian mudah-mudahan di-kurniakan Allah subhana wataala kita mēndapat putēra." Maka pada pētang jumaat pērgi-lah ia mandi dan bērlimau; pulang lalu di-ambil kēmēnyan puteh bērat sa-kati,

Di-ambil sa-tahil tienggal sa-kati juga.

"Hai ya Allah, ya tuhan-ku, ya saidī ya maulaī Allah taala, tuhan yang sa-bēnar-nya jikalau sah aku orang bērsaka yang bērkubur di-tanah Mēkah, minta-lah hamba bērputēra; dapat sa-orang jadi-lah."

Hata běběrapa lama-nya, maka sampai-lah čempat bulan lalu-lah hamil tuan putěri Si Hělang Bakau lalu běrkata tuanku Si Hělang Laut ka-pada istěri-nya tuan putěri Si Hělang Bakau, "Sěkarang ini adinda tělah sampai-lah tujoh bulan; baik kita mělěnggang pěrut."

Di-pukul taboh larangan,
Měnyahut taboh yang banyak,
Sělang-sěli taboh běrkěliling.

Maka běrgaduh-lah pěnghulu yang čempat suku lěmbaga yang duabělas suku děngan sěgala juwak-juwak hulubalang rayat tantěra yang banyak datang měngadap. Maka titah baginda: "Beta minta buatkan balai, minta sudahkan didalam tiga hari." Maka sěmbah-lah sakalian pěnghulu lěmbaga dan orang běsar-běsar: "Titah tuanku patek jungong." Sa-tělah tiga hari lama-nya, maka mustaed-lah sudah sakalian kěalatan balai itu, lalu běrtitah baginda: "Jikalau sudah sědia chukup sakalian-nya, pěrgi-lah panggil isi něgéri: hěndak chari sakalian pěrmainan, orang

Pandai pěnchak děngan silat,
Pandai gěndang děngan gěrebana,
Pandai rěbab děngan kěchapi."

Maka pěrdana měntěri pun měnyěmbah lalu-lah běrmohon pěrgi měnchari běrjěnis-jěnis pěrmainan sěrta měmanggil orang yang banyak. Tělah sampai tiga hari, ia pun balek měngadap měmbawa sěgala jěnis pěrmainan itu. Maka běrhimpun-lah sakalian isi něgéri, tiada těntu gělar děngan nama. Maka pada waktu yang baik pětang ahad malam isnin lalu-lah di-mulaě běrjaga-jaga tuanku Si Hělang Laut. Maka di-potong kěrbau tiga ekur. Maka běrtitah tuanku Si Hělang Laut kapada Bujang Sělamat: "Pěrgi-lah ěngkau, 'Lamat jěmput bidan yang běrtujoh.' Lalu pěrgi Bujang Sělamat měngambil

Tepak jorong, tepak Mangkasar;
Kain chindai panjang běrambu
(Akan pěmbungkus tepak-nya itu).

Maka di-ambil-nya pula

Sireh yang bĕrgagang ĕmas,
Pinang susun di-bĕlah ĕmpat,
Kapur bĕrlechĕt dĕngan ayer mawar,
Tĕmbakau bĕrnama ranting bĕrjela;
Itu-lah akan pĕngisi tepak jorong.

Sa-tĕlah siap, lalu-lah bĕrjalan Bujang Sĕlamat: apa-bila sampai ka-rumah bidan lalu tĕgak di-bawah kĕlapa gading;

Bĕrkukok si tambang dĕnak,
Mĕmbalas kĕnantan suchi,
Bĕrtutu kĕtitir jantan,
Bĕrbunyi balam tĕmbaga tiga gaya;
Alamat orang ada yang datang.

Lalu bĕrkata bidan yang tua: "Hai Si Kĕmbang China pĕrgi ĕngkaú lihat siapa di-bawah itu." Si Kĕmbang pun lalu-lah pĕrgi mĕlihat siapa yang datang: maka tĕrpandang-lah suatu orang bĕrdiri di-bawah kĕlapa gading. Si Kĕmbang China pun balek mĕngatakan kapada Bidan yang tua; bidan pun sĕgĕra-lah kĕluar mĕlihat lalu-lah lĕnnyap kapada Bujang Sĕlamat:

"Kĕrikal gulai maman,
Di-gulai dĕrgan daun chapa :
Apa abang tĕgak di-laman,
Naik ka-rumah abang mĕngapa ?"

Lalu di-jawab Bujang Sĕlamat :

"Bagaimana hĕndak mĕnjahit ?
Mĕnjahit jari pun rĕmpak.
Bagaimana hĕndak-lah naik
Tuan rumah bĕlum lagi nampak."

Maka bĕrkata bidan tua: "Hai Si Kĕmbang China lĕkas-lah bĕntangkan tikar." Maka Bujang Sĕlamat pun lalu-lah naik. Maka bĕrkata bidan yang tua:

"Batang padi tĕrbĕlah-bĕlah ;
Yang sa-bĕlah di-makan api.
Bujang Sĕlamat datang ta' pĕrnah :
Apa-lah hajat datang ka-mari ?"

Lalu di-jawab Bujang Sélamat :

“ Inche ménambang dari Johor
Tersangkut didalam padi ;
Dato bidan tērbilang mashhur ;
Itu-lah hajat datang ka-mari.”

Maka ada-lah sahaya ini di-titahkan oleh tuanku Si Hēlang Laut mémanggil dato bidan sērta bidan yang bērtujoh.” Lalu di-jawab bidan yang tua: “ Tidak-lah aku datang:

Siapa akan ménunggu rumah-ku ?
Siapa akan mēngandang kērbau kambing-ku ?
Siapa akan mērēbankan itek ayam-ku ?

Mēlainkan pulang-lah ēngkau Bujang Sélamat dahulu sēmbahkan kapada tuanku Si Hēlang Laut laki-isteri : ” di-jawab bidan yang tua: “ Mēlainkan pulang-lah juga ēngkau : aku tidak akan datang ka-istana raja

Apa titah ? Apa di-junjong ?
Apa kutox ? Apa di-tanggong ? ”

Maka Bujang Sélamat pun ménenggar kata dēmikian ia pun pulang balek ka-istana ; apabila sampai lalu mēngadap tuanku Si Hēlang Laut sēmbahkan : “ Ampun tuanku bēriburiblu ampun : harap-lah patek di-ampun ka-bawah duli yang maha mulia. Titah yang patek junjong mémanggil bidan yang tua sērta bidan yang bērtujoh, dia tiada mau : sampai-lah patek kapada bidan yang tua ia tiada mau datang karma

Tiada siapa ménunggu rumah-nya :
Tiada siapa mēngandangkan kērbau kambing-nya.
Tiada siapa mērēbankan itek ayam-nya ? ”

Sa-telah di-dēngar oleh tuanku Si Hēlang Laut lalu di-titah-nya dēngan murka-nya, merah padam warna muka-nya : “ Apa sēbab bidan tiada mau datang ? Tiada patut sa-kali-kali mēlēbehi kapada raja : insha’ llah taala baik esok pagi beta surohkan sakalian juwak-juwak hulubalang bunoh bidan bērtujoh itu : orang-nya di-bunoh ; hērta-nya di-habis-kan ; rumah-nya di-bakar ; tanah di-bawah rumah tiada di-tinggalkan ; kēpala tiang ka-bawah kaki tiang ka-atas : dēmikian timpa daulat beta. Orang mēndērhaka kapada undang

dengan keadilan apa guna di-taroh di-dalam négéri ? ” Lalu ségéra-lah sakalian juwak-juwak hulubalang měngambil alat sčnjata. Di-dalam sa-tengah běrkěmas-kěmas bidan yang běrtujoh itu sampai-lah dengan kěchěmasan :

Ada yang těrtingga anak-nya ;
 Ada yang běrpěchah ibu kaki-nya ;
 Ada yang těrurai rambut-nya ;
 Běrchipiran kain di-pinggang ;

běrlari-lah bidan kětuojh datang měngadap ;

Dari jauh měnjunjong ñuli,
 Sudah děkat langsung měnyěmbah,
 Těrangkat kadam jari sa-puloh,
 Kunchup sěpěrti sulur bakong,
 Jari sěpěrti susun sireh :
 Běrleher lěmbut běrlidah fasih,
 Měnundokkan otak batu kěpala.

Děmikian-lah sěmbah-nya :

“ Jika di-tutoh dahan měranti
 Di-buat pula kandar kelangan :
 Jika di-bunoh patek něn mati,
 Tuanku juga yang kěhilangan.
 Di-buat pula kandar kelangan
 Jěrang minyak kělapa-nya muda :
 Tuanku juga yang kěhilangan ;
 Orang banyak apa-lah ada ?

Ada pun patek ini

Di-jual bawa, di-gantong tinggi ;
 Di-rěndam basah, di-bakar hangus ;

jikalau tuanku hěndak běras jual-lah patek ; jikalau hěndak běrtuah bunoh-lah patek : tidak-lah ada yang lain tuan pěnghulu patek.” Maka titah baginda : “ Yang sudah těrlalu perbuatan ěngkau di-ampunkan : yang kěmudian jangan di-buat lagi.” Lalu měnyěmbah bidan yang běrtujoh : “ Apa titah

patēk junjong-lah : harap-lah ampun tuanku bēribu-ribu ampun ; sēmbah patek harapkan di-ampun : patek pohonkan tuanku buat maulud khēnduri arwah bērsērta pula dēngan ayer tolak bala sērta ayer doa sēlamat kumba-kumba dan jari lipan sēpērti kēlatan orang mēlēnggang pērut, sērta patek pohonkan sakalian juwak-juwak hulubalang sērta orang yang banyak buatkan usongan bērpagar gēntek akan tēmpat paduka adinda dan ka-bawah duli bērarak.” Maka sakalian juwak-juwak hulubalang sērta orang yang banyak pērgi mēngambil batang pinang mēmbuat usongan itu akan tēmpat paduka adinda dan ka-bawah duli bērarak itu. Maka dēngan sa-kētika itu habis-lah sudah usongan itu. Maka bērkata mēntéri raja kapada bidan yang tua maalumkan usongan tēlah siap. Maka lalu di-jawab bidan yang tua : “Mēlainkan kita arak-lah tuan pēnghulu kita pērgi bērsiram.” Maka sēgēra-lah ia mēngadap tuanku Si Hēlang Laut laki istéri sēmbahkan : “Ampun bēribu-ribu ampun : silakan-lah tuanku dua laki istéri bērangkat bērsiram. Sēkarang patek mēmohonkan pakaian dua pērsalinan suatu pakaian laki-laki suatu pakaian pērēmpuan.” Maka tuan puteri Si Hēlang Bakau pun mēmbuka pēti gewang lalu di-ambil-nya pakaian dua pērsalinan suatu pakaian laki-laki suatu pakaian pērēmpuan sērta di-bērakan-nya kapada bidan yang tua. Maka di-ambil-nya sakalian pakaian itu lalu mēngadap bidan yang tua : “Silakan-lah tuanku kedua laki isteri mēmakai tuan puteri kain baju sērta di-kēnakan dēngan kanching kērosang chinchin gēlang subang chukup lēngkap-lah sakalian-nya.”

Maka di-sarongkan oleh tuanku Si Hēlang Laut

Sēluar sutēra, sēluar alang,
Bēratus chērmin di-kaki-nya,
Bēribu chērmin di-pinggang-nya ;

di-pasangkan-nya

Kain chindai neka sēlaseh ;
Jikalau di-jēmur, bērtambah basah,
Jikalau di-rēndam, bērtambah kēring :

di-chachak-nya

Tēngkolok kampoh pēlangi,
 Tiap sudut tiap hikmat,
 Tiap sudut tiap pēmatah
 Tiap sudut tiap pēmanis :

di-kēnakan chinchin pērmaṭa intan. Sudah chukup pakaian kēdua laki istēri-nya lalu bērkata-lah bidan yang tua kepada dato mēntēri raja suroh bērsiapkan sakalian pērmainan. Maka di-panggil sakalian juwak-juwak hulubalang. Maka bērkampong-lah sakalian bunyi-bunyi-an :

Bēdil kēchil mērēndang garam ;

Bēdil bēsar sēdam-sēdam :

lalu di-atur-lah juwak-juwak hulubalang Imam Pērang Kanan, Imam Pērang Kiri, Raja Laksamana-kapada-Raja, di-naikkan tuanku Si Hēlang Laut laki istēri ka-atas usongan mēmēgang payong ubor-ubor kuning;

Tombak mēndērang kiri dan kanan,

Sa-bēlah kanan orang bērdikir,

Sa-bēlah kiri orang pēnyanyi ;

lalu bērsēlawat tiga kali, mēndēru bunyi suara orang yang banyak, usongan lalu bērangkat bērarak bērkēliling kota lang-song bērarak sampai ka-pēngkalan, disitu bērhēnti pula sakējap, di-buka sakalian pakaian, di-ganti kain basahan, di-ambil bēdak dan limau; maka di-ramas bidan yang tua, lalu di-tēpong-tawari tuanku Si Hēlang Laut dua laki istēri-nya, bērsiram mandi ayer tolak bala dan ayer doa sēlamat; sudah mandi kēdua laki istēri-nya di-kēnakan balek pakai-pakaian lalu bērarak bērangkat pulang. Tēlah sampai ka-istana, lalu mēngadap bidan bērtujoh kapada tuanku Si Hēlang Laut : "Patek mēngadap ka-bawah duli; patek mēmohon mēlenggang pērut adinda." Maka titah baginda : "Insha' llah baik-jah : apa-apa kērja sakalian bidan buat-lah dēngan sēgēra-nya." Maka bērsiap-lah bidan bērtujoh lalu di-lēnggang pērut tuan putēri Si Hēlang Bakau tujoh kali: maka habis-lah sakalian pēkērjaan bidan lalu di-bacha oleh alim ulama doa sēlamat. Maka bērkata sakalian juwak-juwak hulubalang mēmanggil

sakalian péréntah hidangan, nasi pun lalu di-angkat orang katengah balai di-kurniaï baginda aiapan sakalian. Télah sudah makan itu, témpat sireh pun di-péridarkan ; masing-masing makan sireh. Sa-télah itu, orang panggilan pun masing-masing pulang-lah. Maka bértitah tuanku Si Hélang Laut kepada bidan yang tujoh : “ Lépas-lah utang dato bidan, di-bélakang di-buat lagi.” Lalu di-jawab bidan yang tua : “ Al’hamdu ’l-illahi sudah sélamat ; insh’ llah taala ingat-lah patek akan pékérjaan patek sëndiri ; jikalau adinda hëndak bérputéra datang-lah gérak kapada patek ; jangan-lah tuanku bërsusah hati dari hal paduka adinda itu.” Lalu bértitah tuanku Si Hélang Laut : “ Kalau bagitu kata dato bidan harap-lah beta kapada dato bidan yang bértujoh.” Maka bidan pun mohon-lah kapada baginda laki istéri, pulang masing-masing ka-rumah-nya.

Hata bëbërpa lama-nya, maka sampai-lah gënap bilangan tuan putéri Si Hélang Bakau sëmbilan bulan. Maka gëring-lah tuan putéri hëndak bërsalin, lalu këdua-nya tuanku Raja Si Hélang Laut mémanggil Bujang Sélamat suroh mënjëmput bidan yang këtujoh. Maka Bujang Sélamat pun mémohon lalu bérjalan. Maka ia pun sampai-lah ka-rumah bidan yang tua lalu-lah bérkata, “ Titah mémanggil dato bidan ka-istana ; tuan putéri Si Hélang Bakau hëndak bërsalin, sëdang gëring. Lékas-lah dato bi lan.” Lalu di-jawab bidan yang tua, “ Jangan éngkau gadoh Bujang balek-lah pulang ; aku tidak-lah përgi. Jikalau sunggoh tuan putéri itu sakit hëndak bërsalin, téntu-lah datang gérak-nya ka-pada aku.” Maka Bujang Sélamat pun bérjalan-lah pula përgi ka-rumah bidan yang këdua. Maka ia pun tiada juga mau përgi ; di-surohkan-nya Bujang Sélamat përgi dapatkan bidan yang këtiga. Démikian juga sa-hingga habis-lah di-jalani këtujoh-tujoh-nya : démikian kata-nya. Lalu bérfikir Bujang Sélamat, “ Apa-kah fasal-nya bidan ini tidak mau datang ; baik aku pulang balek ka-istana sëmbahkan ka-pada tuanku Raja Si Hélang Laut ; éntahkan apa khabar-nya sëkarang ini tuan putéri Si Hélang Bakau.” Maka Bujang Sélamat pun balek-lah. Apa-bila ia sampai ka-dalam istana sa-orang hamba Allah pun haram tidak ada ; sënnýap sunyi di-dalam istana ; habis lari ; taman

dengan sa-kérat kota sa-orang pun tidak ada tinggal. Bujang Sélamat pun masok-lah ka-dalam istana bérdiri di-pintu bilek Raja Si Hélang Laut. Maka di-lihat-nya budak sudah lahir ; Raja Si Hélang Laut dua laki istéri tělah mangkat. Maka di-lihat-nya kélakuan budak itu ménangis sambil měngisap ibu kaki ayah bonda-nya. Bujang Sélamat pun hairan měnguchap "Laihaha illallah Muhamad rasul-ullah ; měngapa-kah jadi děmikian ini tuan pěnhulu aku ini ? Putéra-nya lahir ; ayah bonda-nya mati." Maka běrkata Bujang Sélamat sa-orang diri-nya, "Sědangkan orang děkat rumah dan kampong ini habis lari, konon pula aku tinggal sa-orang diri di-sini ; jika děmikian, těrlébeh baik aku lari." Maka Bujang Sélamat pun lari ta' těntu ara-nya.

Al-kesah. Maka těrsěbut-lah pěrkataan bidan yang bong-su běrfikir ia akan hal jěmputan tuan puteri Si Hélang Bakau hěndak běrsalin, "Baik-lah juga aku pěrgi lihat tuan pěnhulu aku ; entah bagai-mana kějadian-nya, hidup mati ; baik aku pěrgi lihat." Ia pun lalu běrlari ka-istana. Apa-bila sampai ka-dalam istana, maka di-lihat-nya sa-orang pun tidak ada lagi, sunyi sěnnyap ; lalu di-buka-nya pintu bilek di-lihat-nya putéra sudah lahir, tuanku Raja Si Hélang Laut sudah mati. Maka běrfikir-lah ia, "Jika aku kérat pusat-nya baik-kah atau tidak ?" Tělah putus fikiran-nya lalu di-kérat-nya pusat budak itu dan di-mandikan-nya Awang Sulong Merah Muda, lalu di-mandikan budak itu. Maka di-lětakkan děkat ayah bonda-nya. Maka budak itu pun ménangis lalu měngisap ibu kaki bonda-nya. Maka bidan pun pěrgi-lah měmbasoh uri těmbuni dan di-tanamkan-nya sambil ia běrfikir sa-paroh hati-nya hěndak měnunggu budak itu dan sa-paroh kata-nya, "Sědangkan orang di-dalam istana habis lari, bětapa-kah hal aku ? Jika děmikian, aku pun baik lari." Maka ia pun turun dari istana.

Al-kesah. Maka těrsěbut-lah pěrkataan tvanku dato Batin Alam tinggal di-ulu ayer Sungai Batu dengan istéri-nya tuan puteri Mayang Měngurai.

Maka ia pun měndapat suatu alamat kěsusahan : maka běrtitah-lah ia kapada istéri-nya : " Ya adinda, apa-lah hal kita sěkarang ini ? Entahkan apa jadi-nya saudara kakanda

kita sēbab malam tadi kakanda mēndapat alamat kēsusahan : baik kita pērgi mēlihat saudara kita itu." Lalu di-jawab tuan puteri Mayang Mēngurai "Jikalau bagitu, ada-nya : baik-lah kakanda." Maka sēgēra-lah dato Batin Alam bērjalan ; pada masa itu juga bērangkat-lah ia dua laki istéri, Tiada bērapa lama antara-nya, maka ia pun datang ka-kota istana tuanku Si Hēlang Laut. Maka apabila sampai ka-dalam istana-nya di-lihat-nya dēngan sunyi sēmua, sa-orang pun tiada lagi di-dalam istana itu. Maka di-dēngar-nya anak-anda tēlah lahir ayah bonda-nya mangkat, hairan-lah ia kēdua laki istéri sambil mēnguchap 'Astaghpar' dan bērkata. "Apa sēbab-nya sampai dēmikian ini : gērangan salah bidan mēngēluarkan uri tēmbuni, tēntu-lah bonda-nya sa-orang sahaja mangkat, ini anakanda lahir ayah bonda-nya sa-kali mati." Maka tērsangat ajaib pada fikiran-ku."

Di-pukul taboh larangan
Mēnyahut taboh yang banyak

Maka bērkampong sēgala isi nēgéri ; bērgadoh pēnghulu yang duabēlas suku sērta mēntéri dēlapan sērta juwak-juwak hulubalang datang mēngadap. Maka bērhimpun-lah rayat tan-tēra sakalian lalu mēngadap pēnghulu yang duabēlas suku ka-pada tuanku Batin Alam sēmbahikan, "Ampun, patek mēng-adap ka-bawah duli ; titah mēmanggil sakalian isi nēgéri. Maka bērgadoh patek mēngadap ; apa yang mushkil dan susah titahkan-lah ka-pada patek : hēndak di-junjong buat mahkota." Lalu di-jawab tuanku Batin Alim, "Tidak apa, yang aku panggilkan ka-pada pēnghulu yang dua-bēlas sērta mēntéri raja dari hal kēmatian saudara-ku ini. Lihat-lah tuan-tuan sakalian. Sudah sampai hukum bilangan-nya. Maka ini-lah hal ; aku minta tanamkan." Maka bērgadoh sakalian isi nēgéri mēmbuat usongan tujoh tingkat. Sa-tēlah siap jēnazah, di-mandikan lalu di-sēmbayang lalu di-angkat jēnazah ka-kubur talkin di-bacha doa di-tampong dan bērtaheil sērta bērsēdēkah. Sa-tēlah sēlēsai, sakalian orang masing-masing pulang-lah balek ka-istana. Maka bērkata-lah tuanku Batin Alam kapada Mēntéri Raja dan pēnghulu dua-bēlas, "Buat-lah khēnduri tiga hari ; apa yang guna ambil-lah sa-kēhēndak hati, mēlainkan

aku pulangkan ka-pada tuan-tuan sakalian-nya apa yang kurang :

Kerbau lembu mĕrayap di-padang,
Taman dĕngan sa-kĕrat kota,
Hĕrta bĕnda sĕsak di-rumah
Apa yang kurang boleh di-tambah.”

Lalu di-jawab sakalian pĕnghulu, “Titah patek junjong.” Maka orang isi nĕgĕri pun bĕrkĕrja sĕpĕrti adat raja mangkat. Apa-bila sĕlĕsai sakalian pĕkĕrjaan bĕrkĕnduri, orang masing-masing pun pulang-lah. Maka bĕrkata-lah tuanku Batin Alam ka-pada istĕri-nya tuan putĕri Mayang Mĕngurai, “Baik-lah kita bawa anak kita ini pulang ka-ulu ayer Sungai Batu ; sudah-lah untong nasib takdir Allah ; apa-lah lagi hĕndak di-kata ? ” Lalu di-jawab tuan putĕri Mayang Mĕngurai, “Insh’allah baik-lah.” Budak itu pun di-dukong-nya. Maka bĕrjalan-lah dua laki istĕri. Maka ia pun sampai-lah ka-ulu Sungai Batu. Ada pun tuan putĕri Mayang Mĕngurai itu ada bĕrputĕra sa-orang pĕrĕmpuan bĕrnama tuan putĕri Dayang Nuramah : maka disusukan-nya kĕdua-nya dĕngan Awang Sulong Merah Muda.

Hata bĕbĕrpa lama-nya, bĕsar-lah putĕra-nya kĕdua itu. Maka sangat-lah di-kasehi ayahanda bonda-nya ; chukup lengkap sakalian inang pĕngasoh-nya : maka tahu-lah sudah laba dĕngan rugi, burok dĕngan baik, mahal dĕngan murah. Maka ada-lah kapada suatu hari, maka bĕrkata-lah tuanku Batin Alam kapada istĕri-nya : “ Ya adinda, ada puñ kĕdua putĕra kita ini sudah-lah bĕsar, ada chukup bĕrakal kĕdua-nya. Maka apa-lah ada utang kapada kita : tĕrlĕbeh baik-lah kita sĕrahkan bĕlanja mĕngaji koran dan mĕrawi Awang Sulong Merah Muda ini dan tuan putĕri Dayang Nuramah kĕdua-nya surohkan bĕlajar.” Ada pun Awang Sulong Merah Muda di-hantarkan ka-rumah tuan kadzi Alim. Maka bĕrtitah-lah tuanku Batin Alam kapada tuan kadzi Alim itu. “ Beta ini datang bĕrhajat kapada tuan kadzi : beta minta ajarkan anakanda ini mĕngaji koran dan mĕrawi.” Maka tuan kadzi pun mĕnjunjong duli, sĕmbah-sĕmbah-nya. “ Ampun patek mĕngadap duli titah patek junjong. Maka boleh-lah patek ajari sa-bĕrpa yang dapat kapada patek.”

Maka tuanku Batin Alam pun balek-lah pulang ka-istana-nya. Maka tinggal-lah Awang Sulong Merah Muda di-rumah tuan kadzi Alim itu : maka sampai-lah kapada pētang khamis malam jumaat ; lalu-lah di-ambil oleh tuan kadzi koran, sērta di-panggil-nya Awang Sulong Merah Muda ; "Mari-lah tuan, kita mēngaji." Maka Awang Sulong Merah pun datang-lah : tuan kadzi mēmbuka koran mēngajar Awang Sulong Merah Muda mēmbacha aoudzibi'lllah. Maka Awang Sulong Merah Muda pun mēnutupkan koran itu ; maka tiada-lah ia mahu mēngikut pēngajaran tuan kadzi Alim itu. Maka hairan-lah tuan kadzi mēlihatkan kēlakuan putēra raja itu ; bērfikir-lah ia sēbab anak raja ini bēlum chukup akal-nya. Maka tuan kadzi itu pun mēnyimpan koran balek. Pada malam kēdua itu kadzi Alim pun mēngajar juga koran di-buka oleh tuan kadzi ; maka di-tutupkan oleh Awang Sulong Merah Muda ; tiada di-ikut-nya pēngajaran guru-nya itu. Sa-hingga sampai-lah malam yang kētujuh : maka di-buka tuan kadzi koran lalu di-ajari-nya Awang Sulong Merah Muda ; ia-pun mahu-lah mēngikut pēngajaran guru-nya itu.

Kadzi mēmbacha sa-hēlai
 Ia mēmbacha sa-juz:
 Kadzi mēmbacha sa-juz
 Ia mēmbacha tiga juz ;
 Kadzi mēmbacha dua puloh juz,
 Ia mēmbacha sampai khatam.

Maka hairan-lah tuan kadzi Alim itu mēlihat hal putēra raja itu. Maka bēlum pērnah lagi ia mēlihat kanak-kanak sa-macham ini : kēramat sunggoh-lah anak raja ini. Maka tuan kadzi pun mēnguchap shukur "Alhamdu lillahi rabbi'l al amin" sērta mēmbacha doa sēlamat : "Tuan pēnghulu patek ini tēlah dapat mēngaji Koran dēngan mudah-nya di-kurniakan Tuhan rabbi'l al amin ; baik-lah hantarkan kapada ayahanda bondanya." Maka pada kēesokan hari, tuan kadzi pun bērkēmas-lah bērjalan mēnghantarkan Awang Sulong Merah Muda kapada tuanku dato Batin Alam. Hata bēbērapa lama antara-nya ia pun sampai-lah ka-istana. Maka tuan kadzi pun mēnyembah : "Ampun tuanku bēribu-ribu ampun, harap-lah patek di-ampuni

ka-bawah duli yang maha mulia : titah suroh měngajari paduka anakanda měngaji koran ; sěkarang ini sudah-lah khatam koran dan měrawi. Maka ini-lah hal patek měngadap.” Sa-tělah di-děngar oleh dato Batin Alam, maka amat-lah suka chita rasa hati-nya kědua laki isteri sěrta měnguchap shukur kapada tuhan sěru sakalian alam, lalu di-kurniakan-nya hadiah kapada tuan kadzi ēmas sa-taka kuning. Maka běrtitah baginda : “Ada pun anakanda sudah khatam dapat měngaji koran dan měrawi : maka tinggal-lah lagi bělajar kitab nahu dan mantek, mělainkan harap-lah beta yang tuan kadzi boleh hantarkan kapada tuan Malim Kěchil yang ada tinggal di-hujong něgéri ini.” Maka di-jawab tuan kadzi Alim ; sěmbah-nya, “Ampun patek měngadap ka-bawah duli : apa titah patek junjong-lah.” Maka tuan kadzi pun běrjalan-lah měnghantarkan Awang Sulong Merah ka-rumah Malim Kěchil. Hata běběrpa lama-nya, maka ia pun sampai-lah ka-rumah tuan Malim Kěchil. Apabila sampai lalu ia měmběri salam “Assalam ‘alaikum ya Malim Kěchil.” Maka di-jawab Malim Kěchil ; “Wa ‘alaikum’u salam : ya tuan kadzi, apa-lah hajat tuan kadzi datang kapada hamba ? Silakan dudok.” Maka di-běri-nya tuan kadzi itu makan sireh. Maka tuan kadzi pun makan sireh, lalu-lah běrkata tuan kadzi kapada tuan Malim, “Sa-běsar-běsar-nya hajat hamba datang ka-mari ini, hamba di-titahkan tuanku Batin Alam ia minta ajarkan putěra-nya ini Awang Sulong Merah Muda měngaji kitab nahu dan mantek.” Maka di-jawab oleh tuan Malim Kěchil, “Insha’llah taala baik-lah itu ; sa-běrpa yang ada dapat kapada hamba boleh-lah hamba ajari.” Maka tuan kadzi Alim pun běrkata-lah kapada Awang Sulong Merah Muda : “Tinggal-lah tuanku ; dudok di-rumah tuan Malim Kěchil ini : patek hěndak balek.” Maka tuan kadzi pun běrjalan-lah balek pulang ka-rumah-nya. Maka tinggal-lah Awang Sulong Merah Muda di-rumah tuan Malim Kěchil.

Pada masa yang baik pětang khamis malam jumaat, apabila sudah lépas sěmbayang maghrib tuan Malim Kěchil pun měngambil kitab, lalu-lah di-buka-nya měngajar Awang Sulong Merah Muda. Maka tidak-lah Awang Sulong Merah Muda mahu měngikut pěngajaran guru-nya : tuan Malim Kěchil měmbuka kitab ia měnutupkan kitab itu. Maka hairan-lah hati

tuan Malim Kéchil; “ Bétpa-lah hal aku héndak měngajari putéra raja ini ? ” Pikiran-nya barangkali sěbab bělum chukup akal-nya : maka tuan Malim Kéchil pun běrhénti-lah. Maka pada malam yang kědua itu maka tuan Malim Kéchil pun pěrgi měngambil kitab-nya lalu di-bawa-nya ka-hadapan Awang Sulong Merah Muda lalu di-ajari-nya. Maka di-tutupkan oleh Awang Sulong Merah Muda ; tidak-lah ia mahu měngikut pěngajaran tuan Malim Kéchil. Běběrapa di-gagahi tuan Malim Kéchil, maka tidak-lah juga ia mahu měnurut. Maka sampai-lah pada malam yang kěenam děmikian juga sa-hingga sampai-lah pada malam yang kětuojoh ; maka tuan Malim Kéchil pun lalu měngambil kitab dan di-ajari-nya baharu-lah Awang Sulong Merah Muda měngikut pěngajaran tuan Malim Kéchil itu. Maka suka-lah tuan Malim Kéchil.

Guru měmbacha sa-hělai,
 Ia měmbacha sa-puloh hělai ;
 Guru měmbacha tiga hělai.
 Ia měmbacha tiga puloh hělai.

Maka habis-lah dapat kapada-nya sakalian kitab tuan Malim Kéchil lěbeh kurang sa-tinggi dudok. Maka tuan Malim Kéchil pun hairan-lah hati-nya : “ Kěramat sunggoh putéra raja ini rupa-nya : padan-lah sa-hari ia lahir ka-dunia sa-hari ayah bonda-nya mangkat.” Maka tiada-lah payah lagi tuan Malim Kéchil měngajar Awang Sulong Merah Muda. Maka tuan Malim Kéchil pun měnguchap shukur kapada tuhan sěru alam sěrta měmbacha doa sělamat běběrapa měmuji Allah azawajal al hamdu'lillahi rabbi'l al amin. Maka amat-lah suka-chita hati-nya tuan Malim Kéchil sambil měnggosok-gosok bělakang Awang Sulong Merah Muda. Maka pada kěesokan hari-nya, tuan Malim Kéchil pun běrkata-lah : “ Hai anakanda Awang Sulong Merah Muda, baik-lah kita pěrgi ka-rumah tuan kadzi Alim sěbab tuan pun sudah dapat pělajaran kitab.” Lalu di-jawab oleh Awang Sulong Merah Muda : “ Mana-mana pěrentah ayahanda-lah.” Maka tuan Malim Kéchil pun běrjalan-lah běrdua děngan Awang Sulong. Maka tiada běrapa lama ia-pun sampai-lah ka-rumah tuan kadzi Alim : apabila sampai ia-pun měmbéri salam lalu di-jawab tuan kadzi : “ Wa'alaikum'u'salam,”

lalu běrkata-lah tuan kadzi, "Silakan-lah dudok tuan Malim Kěchil. Apa khabar?" Lalu di-jawab oleh tuan Malim Kěchil: "Khabar baik, tuan kadzi. Alhamdu'lillahi sudah-lah dapat sakalian kitab yang ada kapada hamba, lěbeh kurang sa-tinggi dudok." Maka tuan kadzi pun suka-lah hati-nya. Maka běrkata-lah tuan kadzi Alim kapada tuan Malim Kěchil: "Těnlěbeh baik kita hantarkan balek putěra raja ini: adinda tuan Malim Kěchil boleh běrsama-sama sakali měngadap." Lalu di-jawab tuan Malim Kěchil; "Insha'llah baik-lah kakanda." Maka tuan kadzi dan tuan Malim Kěchil běrjalan-lah měng-hantar-kan Awang Merah Muda. Maka ia-pun sámpai-lah ka-istana tuanku Batin Alam: apabila sampai lalu-lah měnjunjong duli lalu běrtitah tuanku Batin Alam: "Apa khabar, tuan kadzi dan tuan Malim Kěchil?" Maka di-jawab oleh tuan kadzi: "Ampun tuanku běribu-ribu ampun. Maka ini-lah patek kědua datang měngadap měnyěmbah-kan ampun patek měngadap kabawah duli yang mulia, titah měnyuroh měnyerahkan paduka anakda Awang Sulong Merah Muda kapada tuan Malim Kěchil měngaji kitab dan měrawi: maka ini-lah tuan Malim Kěchil datang běrsama-sama patek měnghantarkan paduka anakda měngadap ka-bawah duli. Maka tělah dapat-lah paduka anakda sakalian yang ada kapada tuan Malim Kěchil lěbeh kurang sa-tinggi dudok." Lalu-lah běrtitah tuanku Batin Alam "Alhamdu 'lillahi tělah lěpas-lah utang tuan kadzi dan utang tuan Malim Kěchil didalam hukum shareat." Lalu-lah měnyěmbah tuan kadzi: "Ampun tuanku běribu-ribu-ampun; běrmohon-lah patek kědua ini." Maka titah tuanku dato Batin Alam: "Insha'llah baik-lah; tiada-lah apa-apa betā hěndak měmbéri hadiah kapada tuan Malim Kěchil, mělainkan tuan kadzi běri-lah sa-paroh čemas yang sa-taka kuning dahulu itu." Maka měnyěmbah tuan kadzi: "Titah tuanku patek junjong." Maka tuan kadzi-kědua itu pun běrmohon-lah.

Hata hěběra pa lama-nya pada suatu hari, maka titah tuanku dato Batin Alam kapada istéri-nya: "Baik-lah adinda kita kahwinkan anakanda tuan puteri Dayang Nuramah děngan Awang Sulong Merah Muda." Lalu di-jawab tuan puteri Mayang Mengurai: "Apa kakanda gadohkan? Lauk di-kiri, pisau di-kanan: kakanda běranak laki-laki, adinda běranak

pĕrĕmpuan. Tĕtapi terlĕbeh baik kakanda sĕndiri mĕmbĕri nasihat kapada anakanda Awang Sulong Merah Muda supaya ia tĕtap di-sini." Maku titah tuanku dato Batin Alam : " Biarlah dahulu, karna kakanda mĕngajar sakalian elmu dunia." Maka pada suatu hari bĕrtitah-lah tuanku dato Batin Alam kapada Awang Sulong Merah Muda : " Hai anak-ku, sĕkarang sudah-lah dapat mĕngaji kitab dan mĕrawi, tinggal-lah lagi pĕnchak dĕngan silat, apong dĕngan kĕbal : tiada-lah payah bĕlajar kapada orang : ayahanda boleh mĕngajari." Lalu mĕnyĕmbah Awang Sulong Merah Muda : " Sĕdangkan kapada orang lagi usaha bĕlajar, konon-lah pula kapada ayahanda sĕndiri."

Maka pada masa yang baik pĕtang ahad malam isnin, maka tuanku dato Batin Alam pun mĕngambil bĕlabat dua bilah ; suatu di-bĕrikan-nya kapada Awang Sulong Merah Muda. Maka baginda pun lalu mĕmbuat langkah tiga : sĕrta bĕrtitah-lah ia : " Bagaimana pĕrbuatan ayahanda mĕlainkan ikut-lah oleh anakanda." Maka tĕrchĕngang-lah Awang Sulong Merah Muda sambil bĕrdiri bĕrtĕlĕkan pinggang ; tiada ia mahu mĕngikut ; tĕmĕnong sambil mĕmĕgang bĕlabat itu. Lalu di-bawa dato langkah lima : tiada ia mahu juga. Dan di-bawa mĕrĕndah : tiada juga ia mahu ; kĕmudian di-pĕchah langkah gĕlombang duabĕlas ; tiada-lah juga ia mahu mĕngikut. Lalu bĕrtitah tuanku dato Batin Alam " Hai anak-ku Awang Sulong Merah Muda tiada-kah mahu mĕngikut pĕngajaran-ku ? Hĕndak bĕlajar kapada orang-kah ? " Lalu mĕnyĕmbah Awang Sulong Merah Muda : " Sĕdangkan kapada orang lagi bĕrguru, konon-lah pula kapada ayahanda sĕndiri." Maka balek-lah bĕrmain sa-mula tuanku dato Batin Alam : di-bawa bĕrmain tinggi bagai hĕlang bĕrbega : lĕtĕh-lah sudah badan tuanku dato Batin Alam sĕbab bĕrmain tiada di-ikuti. Lalu bĕrtitah-lah ia : " Lĕpaskan-lah : tuju ayahanda ini." Maka mĕnyĕmbah Awang Sulong Merah Muda : " Insha'llah baik-lah ayahanda." Sa-tĕlah di-kata " tuju " pun, tiba di-tĕpiskan Awang Sulong Merah Muda : tangan kanan mĕnangkis bĕlabat, tangan kiri mĕnĕpokkan kĕpala lalu jatoh-lah tengkolok di-kĕpala dato ka-tanah. Maka suka-lah hati baginda sĕbab anakanda tĕlah pandai sakalian pĕrmainan : tinggal lagi apong dĕngan kĕbal. Maka titah baginda : " Baik-lah anakanda, pĕrgi-lah mandi bĕrlimau pada

malam jumaat limabelas hari bulan bérnama ini." Maka Awang Sulong Merah Muda pun bérmonohon mandi bérlimau : sa-télah sudah lalu-lah pulang. Maka bérulari-lari-lah baginda měngambil sa-bilah kěris buatan Měnjapahit : maka di-nanti-nya di-muka tangga. Maka apabila Awang Sulong Merah Muda balek dari-pada mandi naik tangga bongsu, lalu-lah di-tikam oleh baginda akan dia : maka měmohon sěmangat běsi běrgulong balek tun-tong-nya ka-pangkal kěris : di-champakkan oleh baginda kěris itu, di-ambil pula batu běrat sa-pikul di-humbankan-nya kaképala Awang Sulong Merah Muda. Lalu di-sepak-nya Awang Sulong Merah Muda těrlambong-lah batu itu ka-atas, ada sa-tingga pohon kělapa bělia. Maka suka-lah hati Awang Sulong Merah Muda mělihat kělakuan ayahanda baginda měnchoba dia itu.

Hata sělang běběrpa lama antara-nya, kapada suatu hari běrtitah tuanku dato Batin Alam kapada istéri-nya. "Apa-lah pikiran adinda sěpěrti anakanda Awang Sulong ? Ia pun sudah běsar : kitab koran dan rawi pun sudah dapat dan apong kěbal děmikian juga : baik-lah kita khatankan." Maka měnyahut istéri-nya : "Baik-lah kakanda, chukup lěngkap kapada kita : baik kita měmanggil sakalian isi něgéri." Maka titah baginda suroh.

Pukul taboh larangan,
Titir chanang pěmanggil,
Palu gong pělaung :
Měnyahut taboh yang banyak,
Sělang-sěli, taboh běrkěliling.

Maka sěgěra-lah pěnghulu yang ēmpat suku, sěrta lěmbaga yang duabělas suku děngan juwak-juwak hulubalang rayat tantéra kěchil dan běsar tua dan muda laki-laki dan pěrěmpuan datang měngadap lalu měnyěmbah : "Ampun tuanku běribu-ribu ampun : harap-lah patek di-ampuni ka-bawah duli yang maha mulia. Bětapa-lah hal tuanku ?

Dimana musoh akan datang ?
Mana těbing akan runtoh ?
Atau kubu akan di-juang ?
Atau ubat akan di-jěmur ?

Mana sēnapang akan di-ampai?
 Mana jamban di-kēnchah dagang?
 Atau parit sudah tēmbus?
 Atau aur kurang bēla?
 Angkatan mana yang akan tiba?"

Maka titah tuanku dato Batin Alam: "Bukan-nya nēgōn akan gadoh beta mēmanggil tuan-tuan sakalian, mēlainkan sēkarang beta hēndak minta buatkan balai, minta tumbukkan padi, minta ambilkan kayu api, minta sudahkan didalam tiga hari-ini, karna hēndak bēralat mēlēpaskan malu mēngkhatangkan anak-ku ini Awang Sulong Merah Muda; hēndak mēnggēlang-gang tujoh hari lama-nya, dan hēndak mēmotong kērbau ēmpat-bēlas ekur." Maka mēnyēmbah pēnghulu yang ēmpat suku, sērta lēmbaga yang dua-bēlas suku: "Sa-bēnar-nya tuanku: titah tuanku, patek junjong." Maka titah baginda kapada mēntēri raja: "Baik-lah mēnchari pērmainan

Pērtama sabong dēngan judi,
 Kēdua pēnchak dēngan silat,
 Kētiga dikir dan nyanyi,
 Rēbab kēchapi gēndang sērunai."

Maka bērmohon-lah mēntēri raja sērta pēnghulu yang ēmpat suku, lēmbaga yang duabēlas suku bērjalan mēmanggil sakalian isi nēgēri sērta mēnchari bērjēnis-jēnis pērmainan itu. Sa-tēlah mustaed-lah siap sakalian kēalatan itu, maka mēngadap balek mēntēri raja sērta orang yang banyak datang mēmbawa sakalian pērmainan. Maka pada masa kētika yang baik pētang ahad malam isnin di-mulaï-lah bērkērja. Maka tombak pun di-uraikan, dan payong pun bēr-kēmbangan-lah dan bēdil pun bērbunyi-lah sēdēram-sēdēram. Maka juwara pun leka bērmain judi dan mēnyabong: dan ada yang mēnembak sasaran dan ada yang bērchatur dan bērsepak raga, dan sērēdaim napiri pun bērbunyi-lah dan sa-tēngah-nya bērdikir dan mēnyanyi. Maka tiada lagi tēpērmēnāi banyak-nya hamba Allah itu: tiada-lah tēntu gēlar dēngan nama-nya.

Sabong bērtunda bulu ayam,
 Sabong ta' bērhēnti siang malam,

Ayer dideh mĕnganak sungai,
 Kĕrak nasi mĕmbusut jantan,
 Tĕrong bĕrbuah di-gĕlĕgar,
 Kunyit bĕrhimpang atas para
 Sĕrai bĕranak atas dapur:
 Kĕpala kĕrbau di-buat tungku.

Maka sampai-lah dua kali tujoh hari, kĕrja pun hĕndak
 di-langsongkan, lalu bĕrtitah-lah tuanku dato Batin Alam
 kapada Bujang Sĕlamat :

“ Sĕlamat bukan zaman banggi
 Sĕlamat orang zaman dahulu
 Bĕlum di-suroh sudah pĕrgi:
 Bĕlum di-panggil sudah datang :

Sĕkarang hĕndak-lah mĕmanggil 'to mudin raja." Maka
 Sĕlamat pun bĕrmohon lalu bĕrsiap mĕngambil

Tepak jorong tepak Mangkasar;
 Sireh yang bĕrgagang ēmas
 Pinang susun di-bĕlah ēmpat
 Kapur bĕrlechĕt dĕngan ayer mawar,
 Tĕmbakau bĕrnama ranting bĕrjela.
 Itu-lah akan pĕngisi tepak jorong.

Sa-tĕlah lengkap tĕmpat sireh, Sĕlamat pun mĕngadap
 tuan putĕri Mayang Mĕngurai mĕmohonkan kain pĕndukong
 tepak. Maka sĕgĕra-lah di-buka-nya pĕti gewang' di-ambil

Kain chindai, chindai jantan
 Panjang ēmpat-puloh ēmpat
 Chukup lima dĕngan rambu ;

lalu di-bĕrikan kapada Bujang Sĕlamat

Tepak di-bungkus, lalu di-dukong ;
 Sĕlamat bĕrmohon lalu bĕrjalan.

Maka sĕlang bĕrpa lama antara-nya Bujang Sĕlamat pun
 sampai-lah ka-rumah 'to mudin raja. Maka bĕrtanya 'to
 mudin raja sambil bĕrpantun :

“ Batang padi di-sarong bēnah ;
 Yang sa-bēlah bērjari-jari :
 Bujang Sēlamat datang ta’ pērnah :
 Apa-kah hajat datang kamari ? ”

Lalu mēnyahut Bujang Sēlamat :

“ Inche mēnambang dari Johor,
 Singgah lalu ka-Indragiri :
 Dato mudin tērbilang mashhur
 Itu-lah hajat datang ka-mari.”

Maka Bujang Sēlamat pun bērjabat tangan sambil mēnyorongkan tēmpat sireh : lalu di-sambut oleh dato mudin. Maka bērkata Bujang Sēlamat : “ Ada pun sahaya ini dititahkan tuanku dato Batin Alam mēnyuroh panggil dato mudin karna ia hēndak mēnghatangkan anakanda Awang Sulong Merah Muda.” Maka di-jawab dato mudin : “ Insha’llah baik-lah itu : titah tuanku patek junjong.” Mudin pun bērkemas mēngambil kain baju-nya : maka bērjalan-lah mudin dēngan Bujang Sēlamat mēnuju ka-istana ; sa-telah tiba, lalu mēngadap sēmbahkan. “ Ampun tuanku bēribu-ribu ampun : harap-lah patek di-ampuni ka-bawah duli yang maha mulia.” Maka titah tuanku dato Batin Alam : “ Sēbab beta mēmanggil dato mudin karna hēndak mēnghatangkan anakanda Awang Sulong Merah Muda.” Maka mēnyēmbah-lah dato mudin : “ Insha’llah baik-lah tuanku : titah patek junjong.” Maka sampai pada masa kētika yang baik pētang ahad malam isnin, pēnghulu dua-bēlas suku pun mēngērahkan sakalian orang. Maka bērkata mēntéri dēlapan kapada sēgala jawatan hulubalang : “ Pētang ini kita balek mēmulaï bērjaga-jaga.” Mēriam pun bērbunyi-lah : kēbésaran pun di-turunkan oleh sakalian juwak-juwak hulubalang : tombak di-uraikan : payong pun bērkēmbangan : pēdang tērampai ; tungkul mērual tērpasang bērkibar-kibaran. Maka dato mudin raja pun mēmohonkan pakaian jubah dan sērban dan chinchin, sa-lēngkap pakaian putera raja-raja. Maka di-pakai Awang Sulong Merah Muda

Sēluar panjang panjut kaki,
 Mēratus chērmin di-kaki,
 Mēribu chērmin di-pinggang :

Di-pakai jubah kasa halus
 Jubah mēleret sampai kaki ;
 Sērban kashmiri warna hijau
 Bukan buatan nēgéri ini,
 Buatan Arab nēgéri Mēkah :
 Tajok sunting bērkarang,
 Bērtatah intan dēngan pudi.

Maka bērtambah-tambah-lah chantek gilang-gēmilang chahaya muka Awang Sulong Merah Muda. Maka bērkum-pul-lah sakalian juwak-juwak pēnglima pērang kanan pēnglima pērang kiri pēnglima raja pēnglima bēsar, raja mēntéri laksama-na masing-masing mēmēgang kēbēsaran. Maharaja mēntéri pur mēnjulang Awang Sulong Merah Muda : kadzi bērsēlawat tiga kali dēngan nyaring suara-nya, sa-hingga mēndēram-lah bunyi di-jawab orang.

Bēdil kēchil mērēndang garam ;
 Bēdil bēsar sēdēram-sēdēram ;
 Sabēlah kanan orang bērdikir ;
 Sabēlah kiri orang pēnyanyi ;
 Sabēlah kanan orang mēmēnchak ;
 Sabēlah kiri orang bērsilat ;

lalu-lah bērarak kēliling kota istana tujoh kali ;
 Pēndekar leka bērsilat
 Ahli leka bērdikir
 Khalipah leka bērdabus.

Langsong bērarak-lah ka-pēngkalan bērhēnti sa-bēntar mēmandikan Awang Sulong Merah Muda. Maka di-buka sēgala pakai-pakaian, di-ganti dēngan kain basahan. Mudin pun sēgēra-lah mēramas limau : di-tēpong-tawar-lah di-bēdak di-limau dan di-mandikan akan Awang Sulong Merah Muda. Sa-tēlah sudah, di-kēnakan balek pakaian lalu bērarak ka-istana ; apabila sampai di-muka tangga bēras basahan pun di-taburkan orang-lah. Maka Awang Sulong Merah Muda pun di-dudokkan orang di-atas pētērana kēēmasan. Ada pun sēgala anak istēri mēntéri hulubalang dēlapan di-kiri dēlapan di-kanan dudok di-atas pētērana mēngadap ; masing-masing mēnyēlam-pai sēlendang kain kuning : dan sēgala anak hulubalang yang

laki-laki sēmua mēnyēlampaian dan mēmēgang pēdang sērta tom-bak mēndērang ; sa-bēlah kanan Awang Sulong tuan kadzi disa-bēlah kiri tuan Malim Kēchil. Maka sa-kētika lagi hidangan pun di-tatang orang-lah : maka makan-lah sakalian orang yang hadzir : kadzi pun mēmbacha doa sēlamat : habis-lah sudah sakalian-nya, tēmpat sireh pun di-pēridarkan. Maka Awang Sulong pun mēmbangkit daripada pētērana kēemasan lalu mēmbuka sakalian pakaian. Maka sa-kētika lagi, hari pun malam-lah :

Ahli leka bērdikir
 Khalifah leka bērdabus
 Pēndekar leka mēmēnchak.

sa-hingga sampai tengah malam: Mudin pun mēngēnakan balek pakai-pakaian Awang Sulong Merah Muda. Maka pēndekar pun mēnghampiri ;

Dari jauh mēnjunjong duli,
 Sudah dēkat langsung mēnyēmbah,
 Tērangkat kadam jari sa-puloh,
 Kunchup sēpērti sulur bakong,
 Jari sēpērti susun sireh.

lalu mēnarikan hinai, sērta mēmukul rēbana lagu chērachap hinai. Maka hari pun hampir akan siang: ayam pun tēlah bērkokok dan jēmputan sakalian pun mēngantok masing-masing tidur-lah : sa-kētika lagi orang pun mēmotong kērbau : tukang pēmasak pun bangkit-lah mēmasak : sēgala pēmērentah pun bērtatang-lah mēmbéri sakalian orang jēmbutan makan minum. Maka tēmpat sireh pun di-pēridarkan-lah. Sa-tēlah itu masing-masing pulang: mudin tinggal-lah. Pada kēsokan hari waktu suboh bērēndam-lah Awang Sulong Merah Muda : hidangan pun di-hantarkan orang-lah. Maka santap-lah Awang Sulong Merah Muda :

Santap ia santap bēradat,
 Dua suap kētiga sudah,
 Kēempat basoh tangan,
 Kēlima kumur-kumur,
 Kēenam makan sireh,

Kēlat jatoh ka-rēngkongan,
Sēri naik ka-pēroman,
Paya-paya bērserang panjang.

Maka bērangkat-lah ia naik ka-istana, lalu di-buang kain basahan, di-ganti dēngan kain baik : lalu di-dudokkan di-atas batang pisang dan di-kēnakan-lah oleh mudin sēpit dan shahadat pun di-ajarkan-lah sambil di-turiskan pisau itu. Sa-tēlah putus, tinggal tasak, di-kēnakan tangkal bisa ; di-hēmbuskan tangkal hantu pari ; tangkal hantu ayer pun di-tawarkan : orang bērsēlawat tiga kali : alamat tēlah tērbuang daging darah putēra raja bēsar : tēmpat pēraduan lalu di-sēdiakan : mudin pun di-bēri-lah makan. Maka tēmpat sireh pun di-pēridarkan orang-lah sa-kētika lagi, mudin pun pērgi mēngadap tuanku dato Batin Alam sēmbahkan : "Ampun tuanku, bēribu-ribu ampun sudah-lah lēpas anakanda daripada utang patek." Maka mēnyahut Awang Sulong Merah Muda : "Hai dato mudin tolong-lah tangkal lagi sahaya ini sēbab dato mudin akan pulang sahaya akan tinggal." Maka bērtitah tuanku dato Batin Alam : "Sudah-lah lēpas utang dato mudin, tinggal-lah mēnanggal kundang :" lalu bērtitah suroh ambil tiga rial batu bērikan kapada dato mudin. Lalu bērmohon-lah dato mudin raja. Maka titah baginda : "Sampai tiga hari balek-lah dato mudin ka-mari." Maka mēnyēmbah dato mudin : "Titah tuan-ku patek junjōng." Sa-tēlah tiga hari lama-nya, mudin pun mēngadap balek mēngganti tasak dan ubat yang baharu.

Sa-bērmula, sēlang bēbērapa lama antara-nya, Awang Sulong Merah Muda pun sēnang-lah sudah sēmboh. Maka bērkata tuan putēri Mayang Mēngurai ka-pada tuanku Batin Alam, "Baik-lah kita asahi gigi Awang Sulong ini ; jangan-lah kita mēmanggil orang lain ; sama-sama kita jadi-lah." Lalu di-potong sa-ekur kērbau ; di-panggil orang dēkat rumah lalu di-asahi-nya-lah gigi Awang Sulong Merah Muda. Tēlah sudah maka tēlah sudah gigi di-asah, tukang asah pun di-bunoh lalu di-kafani dan di-tanam sērta di-khēndurikan hingga pēnujoh-nya : upah asah-nya di-bērikan kapada Bujang Sēlamat suroh hantarkan kapada anak istēri-nya maka rial

pun di-sambut-nya; ia pun mēratap-lah anak bēranak sēperti tidak sēdarkan diri-nya, sēbab laki-nya sudah mati di-bunoh raja itu. Bahwa bērhēnti-lah pērkataan anak istēri tukang pēngasah itu, tersēbut pula pērkataan tuanku dato Batin Alam bērtitah kapada istēri-nya tuan putēri Mayang Mēngurai "Ya, adinda, sēkarang putēra kita ini sakalian sudah bēsar; tinggal lagi utang bērumah-tangga." Lalu mēnyahut istēri-nya: "Apa-lah kakanda gadohkan fasal itu? Kakanda bērputēra laki-laki: adinda bēranak pērēmpuan: lauk di-kanan pisau di-kiri; lambat laun bērtēmu juga." Maka, ada-lah ka-pada suatu hari bērtitah tuanku dato Batin Alam ka-pada Awang Sulong Merah Muda: "Hai anak-ku jangan-lah ēngkau pērgi, ka-mana-mana, mēlainkan bēla-lah

Kota dēlapan pagar sasak,
Kampong bēsar halaman lebar:

mēlainkan ayahanda pulangkan-lah kapada anakanda." Maka mēnyēmbah Awang Sulong Merah Mada: "Ampun, tuanku, bēribu-ribu ampun: harap-lah di-ampun ka-bawah duli yang maha mulia. Tidak-lah sa-kali-kali patek lalu bēla

Kota dēlapan pagar sasak,
Kampong bēsar halaman lebar."

Maka titah baginda dēngan murka -nya: "Jikalau ēngkau tiada lalu mēmbēla

Kota dēlapan pagar sasak
Kampong bēsar halaman lebar,

bēla-lah pērahu burok sēmpang-sēmpong di-pēngkalan itu." Maka sēmbah Awang Sulong Merah Muda: "Insh" allah, baik-lah ayahanda bonda." Maka ada pada suatu hari tuanku Batin Alam pun pērgi bērjalan laki-istēri bērmain di-dalam

Kota dēlapan pagar sasak.

Maka tinggal-lah Awang Sulong mēnunggu rumah dēngan tuan putēri Dayang Nuramah. Lalu bērkata Awang Sulong, "Ya adinda baik-lah adinda masak nasi gulai karna pērut kakanda sudah lapar." Maka tuan putēri itu pun pērgi-lah ka-dapur bērmasak-masak nasi dēngan gulai; apa-kala sudah masak lalu di-sēndok tuan putēri Dayang Nuramah nasi

Puteh sěperti umbut di-sěntak,
 Di-rusok awan běrjunjong,
 Di-tengah awan běrarak,
 Di-tépi sěmut běriring.
 Patah boleh di-pětaubkan.

Hidangan di-tatengkan ka-sěrambi lalu santap Awang Sulong

Dua suap kětiga sudah,
 Kěempat basoh tangan,
 Kělima kumur-kumur,
 Kěenam makan sireh,
 Kělat naik ka-rěngkong,
 Sěri naik ka-muka.

Lalu běrkata Awang Sulong ka-pada tuan putěri, "Běrilah kakanda kapak dua buah běliyong dan kěrpatal." Lalu di-jawab-nya, "Apa-lah guna-nya ka-pada kakanda kapak yang dua buah." Lalu di-jawab Awang Sulong, "Kakanda hěndak měmbaiki pěrahu yang sěmpang-sempong di-pengkalan itu." Lalu di-ambil Dayang Nuramah di-běriban kapada Awang Sulong. Maka sudah-lah siap pěrkakas pěrtukangan, Awang Sulong pun lalu běrjalan ka-pěngkalan langsong turun di-dalam sampan rěmpong kayoh-nya sompek lalu běrkayoh. Tiba di-ulu, di-sandangkan kapak dua buah lalu běrjalan-lah Awang Sulong masok hutan rimba, běrjumpa bukit di-daki-nya berjumpa lurah di-turuni. Maka těrjumpa-lah sa-batang kayu těrlampau běsar-nya, lěbeh kuiang sa-kěrat hari měngělilingi-nya. Maka tidak-lah di-těbang oleh Awang Sulong sěbab těrlampau kěchil. Maka ia pun lalu běrjalan dari situ. Hata běběrapa lama-nya sa-hingga sampai-lah tujoh hari tujoh malam, maka běrjumpa-lah sa-batang kayu yang amat běsar-nya ia-itu tujoh hari měngělilingi lalu di-těbang tiga takok běliong pun lalu di-lětakkan di-ambil kěményan mandong puteh běrat sa-kati,

Di-ambil sa-tahil, tinggal sa-kati :

di-bakar-nya lalu běrsěru-sěru-lah ia : "Hai, ya Allah, ya saidi, ya maulaï tuhan yang sa-běnar-nya, jikalau sah beta-

raja asal berasal bérkat malaikat dato nenek moyang saka bérbaka, bérkérja-lah sëndiri-nya kapak dëngan béliong ini mëmbuat kakap.

Panjang tujoh dëpa sa-hasta,
Sa-péliah sa-pélambai."

Hilang asap këményan, Awang Sulong pun tidur-lah bërsandar di-banir kayu bësar. Hata bëbërapa lama-nya lalu tërkëjut Awang Sulong di-lihat-nya kakap tëlah lengkap sakalian-nya dëngan chantek, tiada tërbanding-nya: chukup tërpasang gambar-gambaran di-tepi,

Di-haluan gambar ular,
Di-tëngah gambar naga.

Di-buritan gambar këtam dan rama-rama; chukup sakalian gambar-gambar-nya itu dëngan bërsenyuman bélaka. Maka suka-lah hati Awang Sulong lalu bërfikir-lah ia: "Baik-lah aku pulang." Lalu di-ambil-nya kapak: kakap itu pun di-pikul-nya-lah bérjalan, mélaluï bukit di-daki-nya, mélaluï lurah di-turuni. Hata bëbërapa lama-nya, ia pun sampai-lah kapengkalan larangan itu, lalu di-tambatkan-nya kakap itu. Maka ia pun pulang ka-istana. Apabila sampai, kapak pun di-lëtakkan lalu mémanggil tuan puteri Dayang Nuramah: "Baik adinda mëmasak nasi: kakanda ini sangat-lah lapar-nya." Maka tuan puteri Dayang Nuramah pun përgi ka-dapur bërmasak-masak. Sa-tëlah siap lalu di-tatang ka-sërambi. Maka santap-lah Awang Sulong santap béradat. Sa-tëlah itu, ia pun masok ka-dalam përaduan bérada, oleh tërsangat lëteh. Maka tuanku Batin Alam pun pulang-lah. Maka di-lihat-nya ada sa-orang laki-laki tidur di-hujong sërambi. Maka bërtanya-lah ia kapada tuan puteri Dayang Nuramah: "Siapa-kah laki-laki yang tidur itu?" Lalu di-jawab-nya: "Abang Sulong baharu pulang sa-këjap ini." Maka Awang Sulong Merah Muda pun tërkëjut dari-pada tidur lalu di-tanya oleh tuanku Batin Alam: "Sudah-kah engkau përbuat kakap itu?" Sëmbah Awang Sulong: "Tëlah sudah-lah, sëperti titah tuanku itu." Lalu bërtitah tuanku dato Batin Alam dëngan murka-nya: "Sa-patut-nya-lah engkau

ménunjokkan kétukangan ēngkau kapada aku.” Maka běrlari-lah tuanku dato Batin Alam měngambil kapak, lalu ia pěrgi ka-pěngkalan měmbělah-bělah kakap yang di-pěrbuat oleh Awang Sulong itu : sa-kali di-takok-nya, dua tiga gambar běrsenyuman, jangan rosak běrtambah chantek lagi. Maka kapak di-tangan pun lalu patah lalu lari-lah ia kěmbali ka-istana di-ambil pula běliong panjang, běrlari ka-pěrahu lalu di-takok sa-kali lagi dua tiga gambar běrsenyuman, badan pun lěteh běliong pun patah jangankan rosak pěrahu itu běrtambah chantek. Maka di-champakkan běliong di-tangan běrlari pulang měngambil lěmbing sa-rangkap lalu di-tikam-nya Awang Sulong ; datang suatu lěmbing di-lěpaskan, datang dua di-hamburkan ; datang tiga di-ěndapkan. Maka ia pun těrjun ka-tanah di-tikam juga běrturut-turut ; Awang Sulong pun mělěpaskan juga. Maka běrkata tuan puteri Dayang Nuramah : “Apa-kah sěbab-nya ayahanda hěndak měmbunoh abang Sulong ? Apa-kah salah děrhaka-nya kapada ayahanda ?” Maka titah tuanku dato Batin Alam : “Aku hěndak měminta rial batu aku kurang dua tiga-puloh, upah asah gigi-nya. Maka běrkata Awang Sulong : “Jangan-lah adinda gadohkan bělum lagi kakanda akan mati di-bunoh ayahanda.” Děmi di-děngar oleh tuanku Batin Alam ia pun běrlari balek naik ka-istana měngambil pědang, lalu běrtanya Awang Sulong : “Hěndak běrya-ya běnar-běnar-kah pa tua sa-kali ini ?” Maka titah tuanku dato Batin Alam : “Jikalau ēngkau tiada bayar rial aku kurang dua tiga-puloh rial batu těntu-lah ēngkau di-bunoh sa-kali ini.” Maka jawab Awang Sulong : “Di-mana-kan anakanda měndapat wang ? sělangkan makan minum ayahanda měmbérikān.” Maka běrtambah-tambah-lah murka tuanku dato Batin Alam, lalu měnghunus pědang panjang sambil měnětak kapada Awang Sulong. Maka di-lěpaskan oleh Awang Sulong : tětak tinggi-nya di-ěndapkan, tětak rěndah di-hamburkan ; habis běrputusan batang pinang batang pisang batang birah, sa-hingga těrang-lah didalam kampong yang běsar, lalu-lah běrkata tuan puteri Dayang Nuramah : “Baik-lah abang lari : adinda boleh měměgangkan pinggang ayahanda.” Awang Sulong pun lari-lah ka-dalam hutan. Maka tuanku dato Batin Alam pun měmběri titah kapada

sakalian isi négéri, barang siapa ménaroh Awang Sulong Merah Muda orang-nya di-bunoh, harta-nya di-rampas, rumah-nya di-bakar, tanah di-bawah rumah tiada di-tinggalkan, kepala tiang ka-bawah kaki ka-atas. Maka tuan putéri Nuramah ménangis di-dalam anjong-nya. Maka bonda-nya pun pulang-lah měmbawa hasil émas kuning. Maka ia pun běrtanya-lah ka-pada tuan putéri, "Apa fasal-nya anak-ku ménangis ini?" jawab-nya, "Abang Awang Sulong Merah Muda itu hěndak-lah di-bunoh ayahanda, sěbab ia hěndakkan wang tiga rial batu." Lalu běrkata tuan putéri Mayang Měngurai, "Apa-lah di-pinta wang sa-banyak itu? Badan dan nyawa kita yang punya makan dan minum-nya kita ménanggong." Murka-lah tuan putéri Mayang Měngurai ka-pada tuanku Batin Alam, "Orang tua mabok uban; gila bětul orang tua chělaka ini." Lalu di-ambil tuan putéri Mayang Měngurai lěmbing sa-rang-kap lalu di-tikam-nya tuanku Batin Alam sambil běrkata, "Orang tua tidak tahu aib dan malu." Lěmbing di-lěpaskan oleh tuanku Batin Alam sa-hingga habis binasa lěmbing itu. Lalu běrkata tuan putéri Dayang Nuramah, "Jangan-lah aya-handa dan bonda mudzaratkan pěrgaduhan ini, tidak ka-mana pěrgi-nya Abang Sulong." Lalu di-jawab ayahanda bonda-nya, "Děngan sa-běnar-nya-lah kata anak-ku." Lalu běrhěnti-lah kědua-nya běrtéměngung dua laki istéri sěperti landak di-dalam lobang.

Saběrmula térsěbut-lah pěrkataan Awang Sulong Merah Muda pěrgi ka-rumah émak saudara-nya didalam něgeri itu inéminta ayer dan nasi. Maka jawab émak saudara-nya: "Apa-kah hěndak di-běrikan sělangkan anak-ku tiada makan-an? Konon-lah pula hěndak di běri kapada éngkau." Pintu pun di-tutup-nya sambil di-tolakkan tangga. Maka běrjalan-lah Awang Sulong Merah Muda pěrgi ka-rumah émak saudara-nya yang tengah děngan lěteh lěsu badan-nya sa-hingga tiada boleh běrdiri lagi, oleh běběrappa lama-nya tiada měndapat makan dan minum. Maka ia pun měminta ayer dan nasi situ sěbab térlampau dahaga-nya. Maka di-jawab oleh émak těng-ah-nya: "Anak aku lagi ta'makan: konon-lah pula éngkau." Langsong ia kěluar ka-sěrambi; maka di-tolakkan-nya tangga sambil měnutupkan pintu. Maka Awang Sulong pun běrjalan-

lah pula dari situ dengan bērchuchuran ayer mata-nya sa-hingga sampai ka-rumah ēmak bongsu-nya. Maka jawab ēmak bongsu-nya : "Jikalau ēngkau mau mēnyorok di-chēlah rēban ini, boleh-lah aku masak nasi." Maka di-jawab Awang Sulong : "Mana kata bonda, karna anakanda tērsangat lēteh bērsērta lapar dan dahaga." Sa-tēlah itu sa-kētika lama-nya nasi pun masak-lah. Maka di-pērbuat-nya tali salang. Maka di-hulurkan-nya dari atas rumah ka-chēlah rēban ayam kapada Awang Sulong. Sa-tēlah makan, lalu di-bēri-nya makan sireh. Maka bērkata-lah Awang Sulong : "Sēkarang anakanda hēnbak bērtanya. Anakanda tiada tahu akan adat : anakanda baharu

Umur sa-tahun jagong,
Darah sa-tampok pinang,
Bēsar di-bawah pisang goyangan,
Bēsar di-bawah tēbu bērlēngkar.

Sēbab itu-lah anakanda hēndak bērtanya dari hal orang bērlayar. Jikalau datang angin dari sēlatan, bagaimana sēntak layar-nya ? jikalau datang angin dari barat, bagaimana sēntak layar-nya ? jikalau datang angin dari udara, bagaimana sēntak layar-nya ? jikalau mēnēmpoh nēgēri orang, bagaimana adat-nya ?" Lalu di-jawab ēmak bongsu-nya : "Hai anak-ku, jikalau ēngkau bērlayar ; datang angin dari barat, sēntak layar sa-bēlah sēlatan. Bagitu-lah anak-ku buat, pēndapatan bonda." Maka sēmua-nya tēlah di-ajari. Maka kata Awang Sulong : "Insha' llah baik-lah bonda : adat sudah anakanda tanyakan, Maka sēkarang mēmohon-lah anakanda hēndak bērjalan." Maka bērgurindam-lah Awang Sulong Merah Muda :

"Ribu-ribu jalan ka-kandis ;
Landak mēmbawa guliga-nya :
Bonda-ku tinggal jangan mēnangis ;
Anak mēmbawa akan nasib-nya.

Maka di-balas oleh ēmak bongsu-nya :
"Ayer bērolak mēnjala ikan,
Inche Sēman mēnjala udang :
Anak-ku bērtolak bonda pēsangkan
Jangan lama di-rantau orang."

Maka mĕnyahut Awang Sulong Merah Muda :

“ Bĕrbuah bĕnda sa-tambun tulang ;
 Boleh di-buat ubat mĕmbantau :
 Jikalau untong, anak nĕn pulang ;
 Jikalau tidak hilang di-rantau.”

Maka di-balas pula ēmak bongsu-nya :

“ Pisang kĕlat di-gonggong hĕlang ;
 Jatoh ka-lubok Indragiri ;
 Jikalau bĕrdagang di-rantau orang
 Baik-baik mĕmbawa diri.

Hai anak-ku Awang Sulong Merah Muda jikalau hĕndak bĕlayar, singgah-lah di-Tĕluk Buaya ; ada pĕrahu burok ; dayong-nya pun burok ; itu-lah pĕrahu kĕsaktian, bukan-nya sa-barang-barang pĕrahu ; kĕramat sĕndiri-nya. Apa-bila anakda sampai ka-situ mĕlainkan bakar-lah kĕmĕnyan puteh dan bĕrniat minta pĕrahu itu timbul sĕndiri-nya.” Maka Awang Sulong pun bĕrmohon-lah lalu bĕrjalan.

Hata bĕbĕrpa lama-nya sampai-lah ka-Tĕluk Buaya. Maka ia pun bĕrhĕnti-lah di-situ lalu mĕbakar kĕmĕnyan puteh sambil bĕrsĕru, “ Hai ya Allah ya tuhan-ku rabbi, jikalau ya aku saka turun-tĕmurun yang bĕrkubur di-tanah Mĕkah Allah taala tuhan yang sa-bĕnar nya, timbul-lah pĕrahu dĕngan dayong-nya sa-kali.” Bĕlum lagi tĕrkatup mulut-nya, maka pĕrahu pun timbul-lah sĕndiri-nya chukup dĕngan dayong-nya lalu turun-lah ia mĕmbasoh pĕrahu dĕngan dayong-nya lalu naik ka-atas pĕrahu dan di-sĕntak layar. Maka bĕlayar-lah pĕrahu itu. Hata bĕbĕrpa lama-nya dua hari pĕlayaran sampai-lah ka-Pulau Pisang dan bĕrlaboh di-situ. Maka di-ambil-nya gĕtah pisang di-sapukan ka-pada badan-nya lalu mĕngang-kat sauh dan bĕrlayar sĕraya bĕrkata, “ Tinggal-lah Pulau Pisang ; kami mĕmbawa pĕruntongan.” Hata bĕbĕrpa lama-nya, maka sampai-lah ia pula ka-Pulau Bĕlachan dan bĕrlaboh di-situ. Di-ambil-nya bĕlachan di-sapukan pada sakalian tuboh-nya. Sa-tĕlah itu bĕlayar pula sampi ka-Pulau Jĕlutong lalu bĕrlaboh. Maka di-ambil gĕtah jĕlutong di-sapukan-nya juga ka-pada badan-nya. Sa-tĕlah itu, langsung bĕlayar sam-

bil běrkata, "Tinggal-lah Pulau Jělutong; kami bělayar měmbawa pěruntongan." Hata běběrapa lama-nya kělihatan dari jauh ada sa-buah něgéri; lama-kělamaan sampai ka-tanah tépi. Maka běrlaboh-lah di-pěngkalan orang lalu ia naik ka-darat masok ka-kampong orang. Maka běrtanya ia, "Hai inche ěmpunya kampong, sahaya hěndak běrtanya, apa nama něgéri ini?" Jawab orang kampong itu, "Nama něgéri ini Sungai Parun; raja běrnama Nakhoda Tua." Maka běrkata Awang Sulong, "Di-mana jalan pěrgi ka-istana?" Jawab-nya, "Di-sa-bělah timur." Maka běrjalan-lah Awang Sulong Merah Muda masok ka-istana raja lalu měněmpoh kota pintu dělapan lapis; dari situ masok pula ka-pagar tasak sěrta měněmpoh halaman besar lalu běrdiri di-bawah kělapa gading

Běrkukuk si-tambang děnak,
 Běrtutu balam pěmikat,
 Běrchipit sěrindit jantan,
 Běrbunyi si burong bayan.

Lalu běrkata tuan puteri Dayang Sěri Jawa di-atas anjong perak

Atap gewang dinding chěrmin
 Tangkap-měnangkap chahaya iutan :

běrkata ia, "Pěrgi-lah ěngkau Bujang Sělamat; lihat di-halaman istana siapa orang yang datang, raja mana atau běndahara mana-kah yang datang ka-mari." Maka Bujang Sělamat pun pěrgi-lah ka-sěrambi lalu di-lihat sa-orang muda běrdiri di-bawah kělapa gading. Maka tidak-lah téntu gělar dan rupa-nya; hěndak di-katakan orang pun bukan gěrangan-nya, hěndak di-katakan běnatang lotong dan mawas, lain pula rasa-nya. Maka balek ia měngadap tuan puteri Dayang Sěri Jawa sěmbahkan, "Ampun patek měngadap ka-bawah duli tuanku. Ada sa-orang térdiri di-bawah kělapa térapi mushkil patek hěndak měnyěmbahkan: hěndak di-katakan orang, sa-rupa lotong dan mawas." Lalu běrtitah tuan puteri Dayang Sěri Jawa, "Pěrgi-lah ěngkau sěmbahkan ka-pada ayahanda sila měnjunjong duli." Lalu ia pěrgi měngadap tuanku Nakhoda Tua sěmbahkan, "Ampun patek ka-bawah duli, ada sa-orang

baharu datang." Lalu bangkit tuanku Raja Nakhoda Tua mĕlihat ka-halaman tampak-lah sa-orang muda bĕrdiri dibawah kĕlapa gading rupa-nya sĕperti lotong dan mawas. Lalu bĕrkata tuanku Nakhoda Tua ka-pada Bujang Sĕlamat, "Mĕngapa tiada ēngkau bĕrtanyakan orang itu?" Lalu bĕrkata Bujang Sĕlamat,

"Jĕrok di-gulai maman
Di-gulai dĕngan daun chapa ;
Mĕngapa abang tĕgak di-laman
Naik ka-rumah abang mĕngapa ?"

Lalu di-jawab oleh Awang Sulong Merah Muda,

"Bagai-mana sahaja mĕnjahit ?
Hĕndak mĕnjahit, jari pun rĕmpak.
Bagai-mana sahaja 'nak naik
Tuan rumah bĕlum lagi nampak."

Maka ia pun naik dudok-lah di-muka pintu tangga. Lalu bĕrtanya-lah tuanku Raja Nakhoda Tua, "Datang dari-mana ēngkau orang burok?" Lalu di-jawab oleh Awang Sulong Merah Muda, "Ampun patek, tuanku; ada pun patek ini datang dari ulu Sungai Batu." Maka bĕrtanya lagi tuanku Nakhoda Tua, "Apa maksud ēngkau ka-mari ini?" Jawab Awang Sulong, "Ampun patek tuanku, patek datang mĕngadap ka-bawah duli, hĕndak mĕngadukan hal miskin patek; hĕndak mĕmohonkan kurnia kasehan tuanku bĕri pinjam wang karna hĕndak mĕmbayar utang ka-pada orang." Bĕrkata tuanku Nakhoda Tua, "Apa utang ēngkau, orang burok?" Jawab-nya, "Utang judi dĕngan sabong banyak-nya tiga rial batu ka-pada tuanku Batin Alam tinggal di-uluh ayer Sungai Batu." Kata tuanku Nakhoda, "Sa-puloh ringgit ada-lah di-bawah tĕmpat tidur; ta' payah mĕmbuka pĕti lagi." Lalu bĕrkata menyuroh Bujang Sĕlamat mĕmbĕri sireh ka-pada Awang Sulong. Maka menyĕmbah-lah ia, "Ampun patek tuanku; patek ta' biasa mĕmakan sireh." Di-jawab tuanku Nakhoda Tua, "Mĕngapa orang burok tidak mahu makan sireh. Tidak-kah sudi naik ka-rumah aku ini?" Lalu

di-jawab-nya, “ Jikalau hĕndak mĕmbĕri patek makan sireh, lĕtakkan-lah di-atas lantai.” Lalu di-ambil Bujang Sĕlamat sireh sa-kapur, tĕmbakau dĕngan gambir, lalu di-champakkan ka-atas lantai, lalu di-ambil oleh Awang Sulong sireh itu di-makan-nya ; ia pun mĕnjunjong duli bĕrmohon balek ka-pĕrahu. Ada pun tuan puteri Dayang Sĕri Jawa mĕngadap ayah-anda bonda-nya hĕndak pĕrgi bĕrsiram di-jĕngkalan ; ia pun turun dari mahaligai anjong perak lalu mĕngadap bonda-nya bĕrkata, “ Orang dagang datang mĕngadu kan sĕmpit sukar ayahanda ta’ mahu mĕnolongi : lain-lain orang dagang dari-pada Kampar dan Kuantan sĕmua-nya ayahanda tolong bĕlaka ; bĕlum pĕrĕnah lagi yang kĕputusan harap-nya ; ini orang minta bayarkan utang tiga rial batu, ayahanda tiada bĕri sĕbab ia burok-kah ? Itu-lah ayahanda tiada adil.” Lalu di-jawab ayahanda-nya, “ Apa guna di-bĕri ka-pada orang tidak kĕtahuan rupa ? Ta’ bĕrsalahan rupa sĕpĕrti lotong dan mawas.” Di-jawab tuan puteri Dayang Sĕri Jawa, “ Itu-lah ayahanda mĕmileh orang yang chantek sahaja ; jangan di-fikirkan orang yang burok itu ta’ bĕrguna.” Maka murka-lah ia sambil bĕrkata, “ Jikalau anakda suka ka-pada orang burok itu, bayarkan-lah utang-nya.” Maka jawab-nya, “ Insha’ llah baik-lah ayahanda ; boleh juga patek bayarkan ; ada juga patek mĕnaroh wang upah patek mĕnjahit ; jangankan tiga rial batu, sa-puloh pun boleh di-bayari.” Maka ia pun turun pĕrgi ka-pĕrahu mĕndapatkan Awang Sulong lalu bĕrkata tuan puteri, “ Hai abang jangan-lah pĕrgi ka-mana-mana tĕntang : utang itu boleh-lah sahaya bayarkan.” Lalu jawab Awang Sulong, “ Jangan-lah adinda bayarkan utang patek ini ; sĕlangkan paduka ayahanda ta’ mahu mĕmbayarkan, konon-lah pula tuan puteri sa-orang pĕrĕmpuan.” Maka jawab tuan puteri Dayang Sĕri Jawa, “ Jikalau sahaya tidak bayarkan, malu-lah sahaya ka-pada orang yang banyak.” Bĕrkata Awang Sulong kapada tuan puteri, “ Jika tuan puteri bayar, kalau-kalau marah gĕrangan ayahanda bonda kapada patek.” Lalu jawab-nya ; “ Pasal itu jangan-lah abang gadoh-kan ; timbangan nyawa badan sahaya.” Maka bĕrkata Awang Sulong, “ Jikalau bagitu fikiran tuan puteri, kalau patek luka tidak pĕdeh ; kalau mati pun tidak mĕnyésal, mĕlainkan patĕk ikut sa-barang

kata tuan puteri.” Lalu di-bawa-nya Awang Sulong Merah Muda pulang ka-istana. Maka tuan pnteri pun mémanggil Bujang Sélamat ményuroh ambil limau dan bédak, serta bérkata ; “ Mandikan-lah 'Pa Anchu éngkau ini.” Lalu tuan puteri mém'buka pëti mén'gambil kain dëngan baju satu përsalinan. di-bérikan ka-pada Bujang Sélamat suroh pakaikan; maka mandi-lah ia sa-hingga mati-lah ikan sa-buah téluk sëbab mabok térmimum ayer daki Awang Sulong itu. Maka apa-bila sudah suchi badan-nya, tampak-lah rëntek panau-nya ada bélaka dëngan nama-nya :—

Di-dada tapak chatur,
 Di-leher mérëntek balam,
 Di-siku këluwang tidur,
 Di-bélakang bintang timur.
 Pipi bagai pauh di-layang ;
 Bulu këning mém'bëntok taji ;
 Jari halus mén'ganak sërai ;
 Pinggang sa-chëka jari manis ;
 Bétis mém'bunting padi.

Habis mandi lalu-lah di-sarongkan oleh Bujang Sélamat kain baju. Maka tiada mahu Awang Sulong mémakai, kata-nya, “ Kain baju sahaya tinggal di-dalam pérahu.” Maka ia pun balek pulang ka-istana dudok di-atas pélantaran lalu bérkata tuan puteri Dayang Sëri Jawa ka-pada Bujang Sélamat, “ Lékas bangkitkan paduka ayahanda sëmbahkan ada satu orang baharu datang dudok di-atas pélantaran.” Bujang Sélamat pun sëgera-lah përgi ka-pada tuanku Nakhoda Tua. Lalu bérkata tuanku Nakhoda Tua, “ Apa-kah hajat éngkau, Sélamat ? ” Maka ményëmbah-lah Bujang Sélamat, “ Patek di-surohkan paduka anakda tuan puteri pérmaalumkan kabawah duli ada orang baharu tiba, dudok di-atas pélantaran.” Maka tuanku Nakhoda Tua pun përgi-lah mélihat ada sa-orang muda térlalu baik paras-nya ; lalu bérkata, “ Lamat bëntang-kan tikar pérmaidani.” Télah di-bëntang lalu bérkata, “ Silakan-lah orang muda.” Maka jawab-nya, “ Ampun patek tuanku biar-lah patek dudok di-sini.” Maka di-ajak-nya juga. “ Mari-lah dudok ka-mari, makan-makan sireh.” Jawab-nya,

“Patek ta’ pernah makan sireh.” Kata-nya pula, “Tidak sudi-kah orang muda mémakan sireh kami ?” Jawab Awang Sulong, “Sébab patek sudi makan-nya, patek datang ka-rumah tuan pénghulu.” Lalu bangkit ia përgi mémimpin tangan Awang Sulong, di-bawa-nya naik ka-atas pérmaidani. Maka ia pun dudok-lah bersaing dëngan tuanku Nakhoda lalu mény-embah. Bujang Sélamat pun bélari-lah naik ka-atas anjong perak mëngadap tuan putéri Dayang Séri Jawa: di-ambil tepak Mangkasar, lalu di-pérsembahkan kepada tuanku Nakhoda Tua; maka di-sorangkan kepada Awang Sulong; bérkata ia, “Silakan-lah, tuanku santap dahulu, patek ta’ pernah mémakan sireh.” Maka di-suroh juga oleh Nakhoda Tua makan sireh; maka Awang Sulong pun makan-lah sa-kapur sireh jatoh ka-réngkongan, chahaya naik ka-muka mémanchar-manchar séri muka-nya itu. Maka bérkata tuanku Nakhoda Tua, “Apa-lah hajat orang muda datang ka-mari ?” Maka jawab-nya, “Bukan-kah patek yang datang dahulu mémohonkan wang tiga rial batu hëndak mëmbayar hutang judi dan sabong.” Maka térkéjut-lah tuanku Nakhoda Tua baharu di-kétahui ia budak burok yang dahulu itu; maka hairan-lah hati-nya lalu bérkata, “Insh’ allah baik-lah; boleh-lah sahaya mëmbayar-kan tiga rial batu itu; jikalau sa-ratus rial batu pun boleh juga sahaya bayarkan.”

Ada pun akan tuan putéri Dayang Séri Jawa, ia pun përgi-lah ka-dapur masak nasi gulai. Apa-bila sudah siap, lalu di-saji-nya nasi,

Puteh bagai umbut di-séntak,
Di-tengah awan bérarak,
Di-tépi sémut bériring;
Patah boleh di-pétaubkan;

lalu di-tateng oleh Bujang Sélamat ka-sérambi. Maka bérkata tuanku Nakhoda Tua, “Basoh-lah tangan orang muda.” Lalu di-jawab-nya, “Patek baharu sudah makan, tuanku, di-péra-hu.” Lalu di-surohkan-nya juga ia makan. Maka makan-lah ia dua tiga suap lalu bérhënti mémakan sireh. Sa-télah itu, bërtitah Nakhoda Tua kepada Bujang Sélamat, “Përgi-lah èngkau dapatkan malim juru-mudi juru-batu; laku minta siap-

kan děndang panjang chukup děngan kěalatan měriam sěnapang ubat pěluru." Bujang Sělamat pun pěrgi-lah děngan sěgěra-nya ka-rumah malim juru-mudi juru-batu dan běrkata, " Sahaya ini di-titahkan tuanku ka-pada dato-dato sakalian měnyuroh siapkan sa-buah děndang chukup lěngkap děngan kěalatan sakalian-nya." Jawab mualim, " Pěrgi-lah ēngkau sěmbahkan balek; esok pagi aku siapkan." Maka Bujang Sělamat pun balek ka-istana, Sa-tělah kěesokan hari-nya pagi-pagi ithnain lima-bělas hari bulan pěrnama, běrkata-lah tuan putěri Dayang Sěri Jawa, " Ya ayahanda patek hěndak běrsama-sama pěrgi hěndak mělihat něgéri orang; jangan jadi

Běsar di-dalam těbu běrlěngkar
Běsar di-bawah pisang goyangan."

Jawab ayahanda-nya, " Jikalau ayahanda pěrgi, boleh-lah anakda běrsama-sama; ayahanda pěrgi pun tiada běrapa lama sa-kadarkan hěndak měmbayarkan utang orang muda ini sahaja ka-pada Batin Alam di-ulu ayer Sungai Batu." Maka pada kěesokan hari-nya pagi-pagi, maka děndang panjang pun sampai-lah ka-pěngkalan tuanku Nakhoda Tua; mualim pun datang měngadap

Dari jauh měnjunjong duli
Sudah děkat běrdatang sěmbah.

" Ampun tuanku běribu-ribu ampun; patek měngadap kabawah duli, titah měnyuroh běrsiap děndang panjang. Maka mustaed-lah sudah di-pěngkalan." Maka jawab-nya, " Insha' llah taala baik-lah." Pada masa yang baik, maka turun-lah tuanku Nakhoda Tua děngan tuan putěri Dayang Sěri Jawa běrserta děngan Awang Sulong masok ka-dalam děndang panjang. Maka tuan putěri dudok di-dalam kurong dan tuanku Nakhoda Tua běrsěmayam di-haluan, dan Awang Sulong dudok di-bawah tiang agong. Maka běrlayar-lah děndang panjang

Bagai puchok di-lancharkan
Bagai kumbang putus tali;

sampai-lah ka-lautan yang běsar tiga hari tiga malam, maka děndang itu pun těrhěnti-lah; běrgaduh-lah sakalian mualim

juru-mudi juru-batu serta sakalian anak-anak-nya përgi-lah méméreksa ménýélam mëlihat apa yang rosak. Maka suatu pun tiada yang rosak, sëperti dahulu kala juga. Maka hairan-lah sëgala anak dëndang itu. Maka bërlari-lah mualim kahaluan ka-dalam kurong tuanku Nakhoda Tua bërkhabar hal kapal itu tiada mahu mara lagi. "Patek sudah përgi përeksa ; suatu pun tidak ada yang rosak." Maka jawab Nakhoda, "Engkau jangan kata kepada aku ; bukan pékérjaan aku ; télèbeh engkau sémua yang mëngëtahui ; jika engkau bëlum paham mëngapa mënjadi mualim ?" Maka bërkata tuan puteri Dayang Sëri Jawa kepada Bujang Sëlamat, "Përgi engkau katakan kapada abang orang muda yang dudok di-bawah tiang agong itu, katakan, mëngapa dëndang ini tidak mahu bërjalan lagi ? Maka ia pun bërlari-lah përgi lalu bërkata, "Sahaya mëndapatkan abang orang muda di-titahkan tuan puteri Dayang Sëri Jawa ményuroh katakan pasal kënaikan kita ini ta' mahu lagi bërjalan." Jawab-nya, "Sahaya tidak paham hal dëndang." Maka ia pun mënguchap, "La illaha-il-allah, Muhammad rasul Allah ;" hilang këlam-nya ménýébut nama Allah dan Rasul. Maka dëndang itu pun bëlayar-lah. Maka bërkata sakalian anak dëndang itu, bërbisek-bisek dëngan mualim-nya ; "Ini-lah rupa-nya orang yang di-gëmari tuan puteri Dayang Sëri Jawa ; ini-kah rupa-nya orang yang pandai, itu-kah rupa-nya orang bërtuah sëperti anjing gadang tidur di-bawah tiang agong itu ?" Maka Awang Sulong pun balek-lah tidur. Hata bëbërapa lama-nya, maka dëndang itu pun télèhenti-lah pula, ta' mahu bëlayar lagi ; maka bërgadöh-lah mualim méméreksa-nya, dëmikian juu ; suatu pun tidak ada yang chachat ; maka përgi pula ia mëndapatkan tuanku Nakhoda ; maka murka-lah ia kepada mualim, sambil bërkata, "Ingat baik-baik engkau aku tahu dëndang ini bëlayar dëngan baik-nya ; jikalau tidak tëntu-lah aku bunoh kamu sakalian." Maka takut-lah sëgala mualim dan juru-mudi juru-batu ; bërpikir-lah ia masing-masing mënchari akhtiar. Maka bërkata mualim ; "Hai sakalian kawan-kawan, dëngar-lah akhtiar sahaya. Barangkali sëbab kita mëngata orang muda yang tidur di-bawah tiang agong itu ; maka sa-dëmikian hal kita : maka télèbeh baik-lah kita minta ampun kapada-nya." Maka

lalu pērgi mēreka itu sakalian mēnyēmbah kaki Awang Sulong dan sēmbahkan, "Ampun patek mēngadap ka-bawah duli ; patek sakalian ini mēminta ampun dan maaf apa-apa yang tērlanjar dan tērlanggar patek pada ka-bawah duli." Jawabnya, "Insh' allah taala baik-lah ; lain kali jangan di-pērbuat lagi : sa-kali ini aku ampuni-lah." Maka baharu-lah dēndang itu bēlayar-lah dēngan laju-nya.

Hata bēbērpa lama-nya, maka sampai-lah ka-pēlabohan ulu Sungai Batu ; maka juru-mudi pun mēnaikkan bēndera kuning alamat raja bēsar ada di-dalam-nya. Maka orang pun mēmbalas mēnaikkan bēndera kuning alamat raja bēsar ada di-dalam-nya, dan mēmbēdil mēriam alamat dēlapan, dan di-darat pun mēmbalas mēmasang bēdil mēriam alamat dēlapan jua : maka dēndang pun bērlaboh-lah di-pēngkalan tuanku Batin Alam. Maka tuanku Nakhoda Tua dan tuan puteri Dayang Sēri Jawa sērta orang muda pun turun-lah dari dēndang panjang, naik ka-darat, langsung-lah naik ka-istana tuanku Batin Alam. Maka apa-bila sampai, maka-di-pi.npin tang-an tuanku Nakhoda Tua, di-bawa-nya naik ka-atas hamparan yang mulia : maka kēdua raja itu pun bērsalam-salaman-lah masing-masing mēmbēri hormat. Maka Awang Sulong pun mēnjunjong duli-lah mēngadap tuanku Batin ; maka tidak-lah di-jawab-nya, lalu murka ia-nya. Maka hairan tuanku Nakhoda mēlihatkan hal rupa tuanku Batin Alam, sēraya bērpikir-lah tuanku Nakhoda Tua, "Marah sunggoh-lah rupa-nya kapada orang muda ini." Maka Bujang Sēlamat pun pērgi-lah mēngambil tēmpat sireh, lalu di-pērsēmbahkan-nya kapada tuanku Batin Alam, tēmpat sireh itu pun di-ambil, lalu di-sorongkan kapada tuanku Nakhoda Tua. Maka di-sambut dēngan bēbērpa hormat-nya. Maka bērkata-lah tuanku Nakhoda Tua, "Ya kakanda, adinda ini ada-lah hajat mēngadap kakanda, pasal orang muda ini tidak tahu siapa nama-nya ; ia datang kapada adinda mēngadukan hal minta bayarkan utang tiga rial batu ka-pada kakanda." Maka jawab-nya, "Ada pun orang muda ini anak saudara kapada kakanda, nama-nya Awang Sulong Merah Muda ; dan apa pula utang-nya yang di-minta pada-nya itu." Maka di-jawab oleh Awang Sulong, "Ini-lah orang tua yang dolak-dalek, dahulu sampai

h ndak di-bunoh-nya kita ; s karang ini ia sudah pula b rkata tidak.” Lalu di-ambil Awang Sulong duit tiga rial batu b rbungkus di-dalam sapu tangan kampoh p langi, lalu di-ch mpakkan di atas pangkuhan tuanku Batin Alam. Mak  tuanku raja Nakhoda s gan-lah hati-nya m lihatkan hal orang anak b ranak ; lalu ia b rmohon balek ka-p rahu-nya. Maka Awang Sulong Merah Muda tuan-lah p rgi ka-rumah  mak bongsu-nya, m ngambil p ti kain baju-nya. Maka apa-kala t rpandang oleh  mak bongsu-nya akan dia dari-pada jauh ; maka m nangis-lah ia. Sa-t lah sampai, lalu di-p lok di-chium-nya, dan b rkata ; “Jangan-lah  mak bongsu m nangis sudah-lah untung nasib anakda di-takdirkan Allah : s karang apa-lah h ndak di-katakan. Dan anakda mohon-lah ka-bawah kadam bonda sa-kadar anakda h ndak b rtemu bonda sa-k jap s rta h ndak m ngambil p ti kain baju anakda.” Maka kata  mak bongsu-nya ; “Nanti-lah dahulu makan Awang Sulong.” Jawab-nya, “B ri maaf-lah patek bonda, s bab patek m numpang di-p rahu orang ; ia-nya h ndak balek d ngan s g ra-nya.” Lalu Awang Sulong pun b rjalan-lah, dan t lah sampai ka-dalam d ndang panjang itu.

Ada pun hal tuan put ri Dayang Nuramah anakda tuanku Batin Alam m nangis-lah di atas anjong perak m lihatkan Awang Sulong balek turun ka-d ndang ; sa-k tika itu juga bonda-nya pun datang, lalu b rkata, “Apa-lah anak-ku tangiskan ?” Maka jawab-nya ; “Oleh pilu di-hati anakda m lihatkan kakanda Awang Sulong di-jualkan ayahanda kapada tuanku Nakhoda Tua di-n g ri Sungai Parun itu.” Lalu b rkata bonda-nya tuan put ri Mayang M ngurai, “B rapa di-jualkannya ?” Jawab-nya, “Patek d ngar, bonda, tiga rial batu.” Maka tuan put ri Mayang M ngurai pun murka-lah kapada suami-nya, b rkata, “Orang tua ch laka, tua kutok, tua suntok tidak b rakal : anak s ndiri di-jualkan kapada orang sa-banyak itu jangka-nya b lum m ny sakkan lagi, boleh di-jual gadaikan harta b nda yang sa-banyak ini !” Maka kata tuanku Batin Alam, “Wahai p r mpuan haram-zadah,  ngkau jangan b rkata-kata lagi ; jangan  ngkau p duli ; bukan-nya  ngkau  m-punya maalum ; aku d ngan saudara-ku  ngkau apa peduli ?” Maka marah-lah tuan put ri Mayang M ngurai kapada suami-

nya, lalu di-ambil sa-bilah rudus di-parangkan kepada suaminya. Maka tuanku Batin Alam mělihat istéri-nya murka itu, di-tangkap-nya rudus itu: maka ia pun tērjun-lah ka-tanah. Maka běrkata-lah anak-nya tuan puteri Dayang Nuramah, “Bonda-ku jangan-lah měmbuat gila, minta-lah anakda kapada ayahanda bonda jangan mudzaratkan pěrkělahian ini; dan sabar-lah chuba chari pikiran yang baik,” Sambil běrpantun děmikian bunyi-nya :—

“ Bunga sěna di-dalam padi
 Batang kahwa di-buatkan lilin :
 Ka-mana abang Sulong 'nak pěrgi ?
 Langit běrpagar běrkěliling.
 Kělapa gading di-těpi mahaligai
 Kětupat běrisi inti !
 Habis daging tulang di-kirai
 Bělum dapat bělum běrhěnti.

“ Sěkarang apa-lah akhtiar ayahanda bonda, chari-lah pikiran yang baik supaya anakda děngari; jikalau kurang anakda tambahi; jikalau ayahanda tidak dapat pikiran, boleh-lah anakda kěluarkan satu pikiran itu, jika ayahanda suka měnděngar.” Maka jawab-nya dua laki isteri; “ Ya anak-ku, tidak-lah dapat ayahanda bonda pikirkan.” Maka běrkata ia; “ Jika sa-sunggoh-nya ayahanda bonda měmulangkan pikiran sěrta měngikut pěrkataan anakda, mělainkan anakda minta-lah hěndak pěrgi turut Awang Sulong itu, dan harap-lah ayahanda kumpulkan sakalan anak-anak dara di-dalam něgěri ini; usahkan jantan, pěrěmpuan janda pun jangan.” Maka jawab ayahanda bonda-nya, “ Jikalau bagitu, sědap-lah hati ayahanda bonda.” Lalu

Di-pukul taboh larangan,
 Měnyahut taboh yang banyak :

běrgaduh pěnghulu yang dua-bělas, měntěri dělapan, běrhimpun-lah isi něgěri sěgala juwak-juwak hulubalang datang ka-istana měngadap tuanku Batin Alam, sěmbahkan, “ Ampun patek, tuanku, patek měngadap tuanku apa-lah hěndak dititahkan?” Běrkata tuanku Batin Alam, “ Aku minta

himpunkan sĕgala anak dara-dara di-dalam nĕgĕri ini." Lalu pĕrgi mĕntĕri raja mĕmukul chanang sa-gĕnap lorong nĕgĕri, sĕrta ia bĕrtĕriak dĕngan nyaring suara-nya ; "Hai inche dan tuan-tuan yang di-dalam nĕgĕri ini ; ada pun sahya mĕnjunjong titah tuanku Batin minta kampongkan sĕgala anak dara-dara datang ka-istana." Maka kĕesokan hari-nya bĕrkampong-lah sĕgala anak-anak dara ; maka tiada-lah bĕrtingga-lan sa-orang jua pun, lalu bĕrtitah tuanku Batin kepada Bujang Sĕlamat, "Pĕrgi-lah ēngkau panggilkan mualim, juru-batu dan juru-mudi suroh siapkan gĕliyong yang bĕsar sĕrta alat sĕnjata pĕrkakas pĕpĕrangan." Maka Sĕlamat pĕrgi-lah mĕndapatkan dato mualim juru-mudi dan juru-batu ; maka dikatakan-nya-lah titah tuanku Batin Alam itu. Maka juru-mudi pun sĕgĕra-lah mĕngĕrakkan sakalian hulubalang pahlawan, mĕmuatkan ubat bĕdil pĕluru sĕrta mĕnyiapkan mĕriam sĕnapang, apa yang kurang suroh tambahi. Maka mustaed-lah sudah ; mualim pun pĕrgi-lah mĕngadap kapada tuanku Batin, pĕrsĕmbakan hal sudah siap gĕliyong yang bĕsar itu, sĕrta sakalian alat pĕrkakas pĕpĕrangan. Maka bĕrkata-lah tuanku Batin ; "Insh'allah baik-lah, boleh-lah mĕlangkah pada hari ithnain ēnam-bĕlas hari bulan pĕrnama ini."

Hata bĕbĕrpa lama-nya sampai-lah pada waktu yang baik, bĕrtitah-lah tuanku Batin kapada pĕnghulu yang dua-bĕlas ; "Ini hari putĕra sahya tuan putĕra Dayang Nuramah hĕndak bĕlayar ka-nĕgĕri Sungai Parun ; baik-lah kita hantar ka-jambatan dan gĕliyong yang bĕsar pun tĕlah hadzir mĕnanti-kan di-sama." Maka tuanku Batin Alam pun bĕrangkat-lah mĕngiringkan paduka anakda bĕrangkat turun sĕrta sakalian anak dara-dara ; Maka tidak-lah tĕrhisab lagi banyak-nya : tĕlah masok sakalian-nya, maka bĕrkata-lah tuanku Batin Alam, "Sĕlamat anak-ku bĕlayar."

Maka inasing-masing pun pulang-lah dan juru-mudi, juru-batu, mualim sakalian pun pulang ka-rumah-nya, tinggal-lah anak dara-dara ; ada yang mĕnjadi mualim dan juru-mudi juru-batu masing-masing dĕngan jawatan-nya : maka dĕndang pun bĕlayar-lah. Hata bĕbĕrpa lama-nya ēmpat hari ēmpat malam sampai-lah ka-nĕgĕri Kuala Sungai Parun. Maka juru-mudi pun mĕnaikkan bĕndera kuning, alamat putĕra raja

besar ada di-dalam-nya : maka di-darat pun mĕmbalas pula mĕnarek bĕndera kuning : maka gĕliyong itu pun mĕmasang alamat dĕlapan dan di-balas pula oleh yang di-darat mĕmasang alamat dĕlapan jua mĕnembak-lah kĕdua pehak-nya tanda mĕmbĕri hormat kĕslamatan : gĕliyong bĕsar itu-pun berlaboh-lah, lalu naik-lah tuan puteri Dayang Nuramah bĕrdua dĕngan Si Kĕmbang China, dan bĕrtanya-lah kapada orang nĕgĕri itu, " Di-mana jalan ka-istana tuanku Nakhoda Tua ? " Jawab orang itu, " Di-sa-bĕlah timur." Maka ia pun bĕr-jalan-lah bĕrdua mĕnĕmpoh kĕta dĕlapan lapis dan mĕmasok pagar sasak lantas mĕnĕmpoh halaman bĕsar ; lĕbeh kurang sa-jĕnang kuda bĕrlari ; maka bĕrdiri-lah ia di-bawa kĕlapa gading lalu

Bĕrkukoh si-tambong dĕnak,
Bĕrchichit sĕrindit jantan,
Bĕrtutu balam pĕmikat,
Bĕrbunyi si burong bayan.

Maka bĕrkata-lah tuan puteri Dayang Sĕri Jawa di-atas anjong perak atap tĕla, dinding chérmin, tangkap-mĕnangkap chahaya intan dan pudi-lalu bĕrkata kapada Bujang Sĕlamat : " Raja atau bĕndahara mana-kah yang datang itu, Bujang ? Pĕrgi-lah tĕngok." Maka turun-lah Bujang Sĕlamat ka-halaman istana ; maka nampak-lah dua orang pĕrĕmpuan bĕrdiri di-bawah kĕlapa gading ; Bujang Sĕlamat pun balek mĕngadap tuan puteri Dayang Sĕri Jawa, " Ampun patek tuanku, ada-lah dua orang pĕrĕmpuan bĕrdiri di-halaman." Kata tuan puteri, " Pergi-lah mĕngadap ayahanda sĕmbahkan." Maka Si 'Lamat pun pĕrgi-lah mĕngadap sĕmbahkan, " Ampun patek tuanku : patek di-titahkan paduka anakda tuan puteri Dayang Sĕri Jawa mĕmpĕrsĕmbahkan ada dua orang pĕrĕmpuan baharu datang." Maka di-jawab-nya, " Mĕngapa pula ēngkau khabarkan kapada aku ? " Maka Bujang Sĕlamat pun pĕrgi-lah balek mĕngadap tuan puteri lalu bĕrkata, " Di-titahkan oleh paduka ayahanda suroh panggil orang itu ka-pada tuanku, sĕbab ia orang pĕrĕmpuan." Maka tuan puteri pun turun-lah ka-halaman istana ; apa-kala sampai di-lihat-nya dua pĕrĕmpuan itu, tĕramat chantek, sĕraya bĕrpikir,

“ Ini bukan-nya sa-barang-barang orang : ēntahkan anak raja-raja atau anak orang bēsar-bēsar.” Maka ia pun mēnyapa dēmikian kata-nya.

“ Kērikal gulai maman ;

Di-gulai dēngan daun chapa :

Ayoh adinda tēgak di-halaman ;

Naik ka-rumah ; mari-lah apa ? ”

Maka di-jawab tuan putēri Dayang Nuramah,

“ Bagai-mana sahaya mēmahat ?

Mēmahat, bēringin rampak :

Bagai-mana sahaya hēndak naik ?

Tuan rumah bēlum lagi nampak.”

Maka tuan putēri naik-lah di-bawa oleh tuan putēri Dayang Sēri Jawa : Si Kēmbang China pun mēmbēntangkan tikar pērmaidani langsong dudok kēdua-dua-nya ; sa-jurus. lama-nya tēmpat sireh pun di-pēridarkan orang-lah ka-pada tuan putēri Dayang Sēri Jawa ; maka lalu di-bērikan-nya ka-pada tuan putēri Dayang Nuramah : maka bērkata-lah tuan putēri Sēri Jawa ka-pada putēri Dayang Nuramah :—

“ Rumah gadang di-baroh rambai

Chukup tiang tiga-puloh :

Tuan putēri mēmakan chabai

Sireh di-tanam bēlum tumboh.

Maka lalu di-jawab tuan putēri Dayang Nuramah :—

“ Sahaya tidak tahu gērēbana,

Dapat sa-tindeh tēkan mēnēkan :

“ Sahaya ta’ tahu sēnda maana,

Sireh di-bēri sahaya mēmakan.”

Bērkata pula tuan putēri Sēri Jawa : dēmikian bunyi-nya :—

“ Akar tērkapar di-atas batu

Puchok mēnyubur ka-bawah lēring :

Kapur adinda kapur tērtēntu,

Bērtambah sireh sudah-nya kēring.”

Di-jawab pula tuan putēri Dayang Nuramah :—

“ Pinang chēratak pinang chērati,

“ Di-hēmpaskan mari di-atas papan :

Sahaya ta’ tahu kata mēngērti ;

Sireh di-bēri sahaya mēmakan.”

Maka tuan puteri Dayang Nuramah pun mémakan-lah
sireh sa-kapur ;

Kĕlat jatoh ka-rĕngkongan
Sĕri naik ka-pĕroman,
Kira-kira bĕrtambah panjang.

Bĕrkata tuan puteri Dayang Sĕri Jawa kapada Si Kĕmbang China-nya, "Bangat-lah ēngkau masak nasi dan gulai ; boleh kita bĕri adinda ini santap." Maka Si Kĕmbang pun bĕrmasak-masak-lah : sa-tĕlah siap lalu di-saji-nya nasi

Puteh bagai umbut di-sĕntak
Di-rusok awan bĕrjunjong,
Di-tĕngah awan bĕrarak,
Di-tĕpi sĕmut bĕriring,
Patah boleh di-pĕtaubkan.

Maka di-pĕr-idarkan-lah : maka santap-lah kĕdua tuan puteri sa-hidangan ; sa-tĕlah itu bĕrkata tuan puteri kapada Si Kĕmbang-nya masing-masing, "Makan-lah ēngkau bĕrdua di-situ ; sa-tĕlah habis makan lalu mémakan sireh." Maka bĕrkata tuan puteri Dayang Sĕri Jawa ka-pada tuan puteri Dayang Nuramah, "Mari-lah kita mandi, adinda : badan kakanda tĕrlalu panas-nya." Maka jawab-nya : "Baik-lah kakanda." Maka ia pun bĕrjalan-lah kĕdua ; di-iringkan kĕdua-dua Si Kĕmbang China-nya masing-masing : apabila sampai di-pĕngkalan, maka di-buka pakaian, di-ganti kain basahan, lalu turun kĕdua-dua tuan puteri ka-dalam ayer, lalu di-pĕchah kĕtimpong dua-bĕlas sa-kali bĕrbunyi kĕtimpong-nya sĕperti bunyi sĕrunai dĕngan nafiri ; lagi sa-kali mĕmĕchah kĕtimpong bagai bunyi gĕndang dan gong ; dan lagi sa-kali bagai bunyi gĕbab dĕngan kĕchapi. Tĕlah habis kĕtimpong dua-bĕlas lalu naik-lah kĕdua-dua-nya daripada bĕrsiram itu mĕmakai pakaian. Maka bĕrkata tuan puteri Dayang Sĕri Jawa, "Adinda mari-lah ; kita pĕrgi ka-taman bunga." Jawab-nya, "Silakan-lah kakanda" Lalu bĕrjalan kĕdua-nya masok taman itu : apabila sampai, di-ambil tuan puteri Dayang Sĕri Jawa bunga tiga kuntum di-sunting di-bĕrikar-nya ka-pada tuan puteri Dayang Nuramah, lalu pĕrgi bĕrbuai

di-bawah pokok limau manis: maka tuan puteri pun menyuntingkan pula sa-kuntum bunga di-beriakan ka-pada tuan puteri Dayang Séri Jawa; maka ia pun menyuntingkan pula sa-kuntum bunga, di-belah-nya tujoh, di-beri pula ka-pada tuan puteri Dayang Nuramah; maka ia pun menyunting sa-kuntum bunga di bawahnya dĕlapan di-beri kapada tuan puteri Séri Jawa; maka ia pun dĕmikian juga menyunting bunga bĕlah sĕmbilan; lalu di-bubohkan ka-dalam sanggul tuan puteri Dayang Nuramah, sa-hingga habis-lah bunga ditangan kedua tuan puteri itu. Maka tersalah pĕrasaan di-hati tuan puteri Dayang Séri Jawa, "Orang hĕndak bĕrhajat salah, kita menyunting bunga ganjil; ia menyunting mĕmbĕlah bunga gĕnap." Lalu bĕrkata ia kapada tuan puteri Dayang Nuramah, "Apa-lah hajat adinda datang ka-mari ini?" Jawab-nya, "Ada pun adinda ini bĕrdua bĕradek; abang laki-laki adinda pĕrĕmpuan; abang adinda itu bĕrnama Awang Sulong Merah Mudah: maka lama-lah sudah ia mĕninggalkan adinda lĕbeh kurang tiga tahun lama-nya; sĕkarang adinda nĕndĕngar khabar, ada ka-pada adinda di-sini; maka ini-lah sĕbab adinda datang hĕndak bĕrjumpa dan hĕndak di-bawa pulang balek." Maka jawab tuan puteri Dayang Séri Jawa, "Pĕrchaya-lah adinda ka-pada Allah ta'ala, haram ta' pĕrnah kakanda mĕndĕngar nama orang Awang Sulong Merah Muda di-dalam nĕgĕri ini; jika adinda ta' pĕrchaya ka-pada kakanda ini, chuba-lah pĕrĕksaï ka-pada lain-lain orang di-sini." Maka jawab-nya, "Adinda tidak tahu mĕngĕnal orang di-dalam nĕgĕri ini; adinda pĕrchaya-lah ka-pada kakanda sahaja, tĕtapi pada pikiran adinda tĕrtĕntu-lah ia ada di-dalam kampong ini." Jawab tuan puteri Dayang Séri Jawa, "Pĕrchaya-lah adinda ka-pada Allah ta'ala Tuhan yang sa-bĕnar-nya, banyak-lah dagang di-nĕgĕri ini ia-itu Rawa-Rawa, Kampar, Kuantan, biapĕrai, masok ka-mari tidak-lah yang ada bĕrnama Awang Sulong Merah Muda." Maka jawab tuan puteri Dayang Nuramah, "Kalau bagitu kakanda-lah yang menyorokkan saudara adinda itu." Maka bĕrkata tuan puteri Dayang Séri Jawa "Kalau kurang jua pĕrchaya, chari-lah di-dalam kampong ini." Jawab-nya: "Adinda ta'mahu menyérangi rumah tangga

orang mĕnyalahi kapada adat.” Maka kata tuan putĕri Dayang Sĕri Jawa, “Jikalau adinda takut mĕnchari-nya, tidak-lah adinda mĕndapat saudara.” Lalu di-jawab-nya, “Pikiran adinda, kakanda-lah mĕnyorokkan di-sini; insh’ allah baik-lah kakanda; jika tidak dapat dĕngan lĕmbut, dĕngan kĕras mĕsti adinda ambil juga.” Lalu di-jawab tuan putĕri Dayang Sĕri Jawa :

“ Batang padi tĕrchuat-chuat ;
 Batang bĕmban tĕrpanggong-panggong :
 Apa kĕhĕndak hati sĕgĕra-lah buat ;
 Badan siapa yang mĕnanggong ? ”

Maka murka-lah tuan putĕri Dayang Nuramah lalu di-balun-nya ; maka bĕrgomol-gomol kĕdua putĕri itu bĕrganti-ganti sa-kĕjap ka-atas, sa-kĕjap ka-bawah ; sĕpĕrti burong murai sa-hingga ta’ sĕdar lagi kain di-pinggang dan tiada-lah tahu-kan aib sopan lagi. Maka kĕlihatan-lah Awang Sulong Merah Muda tuan putĕri kĕdua itu bĕrgomol. Maka ia pun bĕrlari-lah mĕngambil kain dua hĕlai lalu di-pĕgangkan-nya kĕdua-dua sa’orang di-sa-bĕlah kanan dan sa’orang di-sa-bĕlah kiri, lalu di-sarongkan sa’orang sa-hĕlai. Maka bĕrhĕnti-lah kĕdua-nya sĕbab kĕmaluan mĕlihatkan Awang Sulong mĕmĕngangkan tang-an-nya masing-masing. Maka tuan putĕri Dayang Sĕri Jawa pun lari-lah naik istana dan tuan putĕri Dayang Nuramah turun balek ka-kapal-nya. Apa-bila sampai, maka bĕrtitah-lah ia ka-pada sakalian anak dara-dara di-dalam kapal itu, “Mĕlainkan ingat-ingat-lah tuan-tuan sakalian masa ini ham-pirlah kita datang pĕrgaduhan bĕsar ; tĕpong-tawari-lah sakalian alat sĕnjata.” Maka bĕrgaduhan-lah sakalian-nya mĕnyi-apkan masing-masing dĕngan jawatan-nya. Maka tuan putĕri pun mĕmbakar kĕmĕnyan puteh, bĕrat sa-kati, ambil sa-tahil tinggal sa-kati jua: maka bĕryang-yang tuan putĕri, dĕmikian bunyi-nya, “Ya Allah, ya tuhan-ku, Allah taala tuhan yang sa-bĕnar-nya ; jikalau ya aku bĕrsaka bĕrbaka turun-tĕmurun di-sĕlamatkan jua-lah sakalian isi gĕliyong-ku ini ; bukan-nya aku mĕngĕniayakan orang, bukan-nya aku bĕratikad salah ka-pada orang ; orang hĕndak mĕmbĕri malu di-atas diri-ku.” Maka ia pun mĕnangis pĕrgi bĕrdiri

di-haluan gēliyong-nya měměgang istinggar sēraya měmanggil tuan putéri Dayang Sēri Jawa, "Hai tuan putéri Sēri Jawa tērima-lah limau manis pērkiriman dari tanah Mēkah." Maka tērdēngar-lah khabar tuan putéri Dayang Sēri Jawa dari atas anjong perak lalu di-jawab-nya, "Insh' allah taala itu apa yang ēngkau bēri, aku tērima-lah." Lalu ia mēngambil pula sa-puchok istanggar-nya, lalu turun tampil. Maka kēlua-dua tuan putéri itu pun masing-masing měměgang sa-orang sa-puchok istinggar. Maka nampak-lah sa-kilat oleh tuan putéri Dayang Nuramah lalu mělētupkan istinggar-nya; bēdil pun mělētup; maka tērkēna-lah anting-anting yang di-tēlinga tuan putéri Dayang Sēri Jawa, maka jatoh-lah ka-tanah. Lalu měmanggil pula tuan putéri Dayang Sēri Jawa, "Hai tuan putéri Dayang Nuramah, tērima-lah pula limau manis pērkiriman aku datang dari ulu Sungai Parun." Hilang kata-nya istinggar pun mělētup. Maka dēmkian jua tērjatoh anting-anting yang di-tēlinga tuan putéri Dayang Nuramah. Maka di-isi pula oleh tuan putéri Dayang Nuramah sa-kali lagi lalu di-lētupkan-nya. Maka kēna-lah gēlang tuan putéri Dayang Sēri Jawa: maka sangat-lah ia murka lalu mēngisi istinggar-nya, lalu di-lētupkan. Maka kēna-lah pula gēlang tuan putéri Dayang Nuramah; jatoh-lah dari tangan. Maka di-balas pula oleh tuan putéri Dayang Nuramah. Maka kēna pula sēlēpa tuan puteri Dayang Sēri Jawa, yang di-pinggang-nya jatoh ka-tanah. Maka di-balas-nya pula dēmikian jua. Dēmikian jua tērkēna sēlēpa tuan putéri Dayang Nuramah langsung jatoh ka-tanah. Sa-tēlah tiga kali sa-orang sa-orang mělētup sēnapang-nya, maka masok kēempat ia-itu kēputusan tēmbak-nya itu; lalu bērpikir-lah Awang Sulong Merah Muda sēraya bēryang-yang dan bērsēru, kata-nya, "Hai, ya Allah ya tuhan-ku Allah taala tuhan yang sa-bēnar-nya, jikalau ya aku orang yang bērsaka bērbaka turun tēmurun yang bērkubur di-tanah Mēkah, mēlintang-lah gunong sa-buah di-tēngah-tēngah di-antara tuan putéri Dayang Nuramah dēngan tuan putéri Dayang Sēri Jawa itu." Hilang kata-nya gunong pun mēlintang-lah; baharu-lah bērhēnti kēdua pehak, tuan putéri itu. Maka bērkata tuan putéri Dayang Nuramah :

“ Pisau raut tajam bĕrganda,
 Akan pĕraut lada sulali :
 Karam di-laut boleh-ku timba,
 Karam di-hati bila 'kan sudah.”

Maka ia pun bĕrtitah mĕnyuroh paling haluan gĕliyong itu hĕndak bĕlayar balek.

Hata bĕberapa lama-nya maka sampai-lah ia ka-nĕgĕri Ulu Sungai Batu; sa-tĕlah bĕrlaboh ia pun naik-lah pulang ka-istana, dan sĕgala anak dara-dara itu pun pulang-lah masing-masing ka-rumah-nya. Apa-kala sampai, tuan puteri ka-muka tangga, Si Kĕmbang China pun bĕrlari-lah mĕnaburkan bĕras basah ka-atas kĕpala tuan puteri, langsung mĕngadap ayahanda bonda-nya, dan bĕrtanya, “Apa-lah khabar anakda? Bĕrjumpa-kah Awang Sulong atau tidak?” Jawab-nya, “Abang Sulong itu sudah-lah di-tahankan tuan puteri Dayang Sĕri Jawa di-kuala Sungai Parun.”

Ali-kesah. Maka tĕrsĕbut-lah pĕrkataan tuan puteri Dayang Sĕri Jawa di-nĕgĕri Kuala Sungai Parun. Pada suatu hari bĕrkata-lah ia ka-pada ayahanda bonda-nya, “Bĕtapa-lah sĕkarang kita sudah di-bĕri orang malu. Maka apa-lah pikiran ayahanda bonda?” Sĕraya bĕrsĕloka :—

“ Kĕlapa gading di-tĕpi mahaligai,
 Kĕtupat bĕrisi padi :
 Habis daging tulang di-kirai
 Bĕlum dapat bĕlum bĕrhĕnti

Maka ini-lah patek sĕmbahkan kapada ayahanda bonda; patek minta himpukan sĕgala anak dara-dara sahaja : ta' usah bĕrchampur dĕngan laki-laki dan janda sa-orang tua pun.” Maka jawab raja Nakhoda Tua kedua laki isteri, “Insh' allah baik-lah anakda.”

Di-pukul taboh larangan
 Mĕnyahut taboh kĕliling
 Sĕlang-sĕli taboh yang banyak.

Maka bĕrgaduh-lah sĕgala pĕnghulu sĕmbilan wazir mĕnteri juwak-juwak hulubalang sĕrta isi nĕgĕri lalu mĕnyĕmbah

mēnteri dan pēnghulu sēmbilan, sēmbahkan, "Ampun patek mēngadap ka-bawah duli ; apa-lah titah hēndak patek junjong." Maka jawab-nya, "Aku pinta himpukan sakalian anak dara-dara di-dalam kampong nēgéri ini ; si-orang pun jangan tinggal." Maka di-himpukan-lah anak dara-dara sa-hingga tiada tērhisabkan banyak-nya. Maka bērtitah raja Nakhoda Tua kepada Bujang Sēlamat mēnyuroh pērgi ka-pada mualim suroh siapkan dēndang panjang lēngkap dēngan sēgala alat sēnjata." Maka Bujang Sēlamat pun pērgi-lah mēnyampaikan titah raja itu. Maka mualim pun mēngērahkan-lah sēgala anak-anak dara; dēndang itu mēnyiapkan. Sa-telah kēesokan hari-nya pērgi-lah mualim mēngadap raja Nakhoda mēmpērsēmbahkan ; "Ampun patek mēngadap ka-bawah duli, titah mēnyurohkan patek bērsiap dēndang panjang. Maka sudah-lah mustaed sakalian-nya." Maka jawab raja Nakhoda Tua, "Insh'allah baik-lah : esok kita langkahkan." Maka pada kēesokkan-nya pagi-pagi ithnin tujoh-bēlas hari bulan pērnama, pada masa yang baik, maka tuan putēri bērsērta dēngan sakalian anak-anak dara itu pun turun-lah ka-dēndang itu di-hantarkan oleh ayahanda bonda-nya sērta sakalian orang bēsar-bēsar. Maka bērkata-lah raja Nakhoda kepada tuan putēri Dayang Sēri Jawa, "Sēlamat-lah anakda bēlayar sakalian-nya." Maka di-jawab tuan putēri, "Bērkat daulat ayahanda bonda insh'allah taala hapus-lah arang yang bērchonting di-muka anakda ini." Maka sēgala anak pērahu yang laki-laki sēmua-nya balek-lah ka-darat sēmua-nya bērganti pērēmpuan bēlaka dari-pada anak dara-dara bēlaka. Maka dēndang pun bēr-layar-lah tidak lagi tērhingga laju-nya. Hata bēbērapa laman-nya tiga hari tiga malam sampai-lah ka-hulu Sungai Batu. lalu bērlaboh di-pēngkalan tuanku Batin Alam, lalu di-naikkan bēndera kuning dan di-pasang mēriam alamat dēlapan. Maka di-balas-nya di-darat mēnaikkan bēndera merah dan mēmasang mēriam alamat sēmbilan ; lalu bērkata-lah Dayang Nuramah, "Bukan orang datang dēngan kēbētulan : orang datang bēr-hajat salah." Maka di-kētahui-nya-lah yang datang itu tuan putēri Dayang Sēri Jawa : maka ia pun mēngisi istinggar-nya. Maka tuan putēri Dayang Sēri Jawa pun mēngisi pula istinggar-nya, lalu bērtēriak, "Hai tuan putēri Dayang Nuramah dahulu

adinda datang měmběri limau manis kapada kakanda : sěkarrang kakanda pula datang ka-mari, mělainkan těrima-lah limau manis datang dari-něgéri Sungai Parun.” Maka jawab-nya : “Insh’ allah baik-lah.” Maka bědil tuan puteri Sěri Jawa pun mělětup-lah, kěna anting-anting tuan puteri Dayang Nuramah dan jatoh. Maka di-balas pula tuan puteri Nuramah, kěna di-anting-anting-nya jua. Maka di-balas pula oleh tuan puteri Dayang Sěri Jawa : maka jatoh-lah gělang di-tangan tuan puteri Dayang Nuramah. Maka di-balas-nya pula ; jatoh pula gělang tuan puteri Dayang Sěri Jawa. Maka ia pun měmbalas ; těrkěna dan jatoh sělěpa-nya. Maka di-balas pula děmikian jua.

Ada pun pada masa itu Awang Sulong Merah Muda měm-pěrhatikan hal ahual itu dari dalam kurongan děndang panjang. Maka těrbit-lah ahktiar-nya masok kěempat těmbak antara kědua tuan puteri itu. Lalu běrjang-yang-lah Awang Sulong dan běrsérū, “Hai, ya Allah, ya tuhan-ku ya saidi ya maulař, lintangkan-lah gunong di-tengah-tengah, supaya běrhěnti-lah kědua tuan puteri ini.” Hilang kata-nya, maka gunong pun mělintang-lah děngan sa-kětika : tuan puteri pun běrhěnti-lah kědua-dua-nya masing-masing balek kěmbali. Maka děndang itu pun běrlayar-lah balek ka-kuala-nya ; sambil běrpantun tuan puteri Nuramah, děmikian bunyi-nya.

“ Singgah běrlaboh di-kuala Běntam ;
Těbang měranti di-padang Judah :
Sa lagi ada jiwa di-badan,
Sampai mati děndam ta’ sudah.”

Maka tiada běrpa lama antara-nya, sampai-lah kāistana-nya langsung měgadap. Maka běrtanya raja Nakhoda Tua ka-pada anak-nya, “Apa khabar anakda ?” Jawab-nya, “Khabar baik, ayahanda, dan děngan běrkat daulat ayahanda bonda tiada-lah ada suatu apa-apa mara bahaya patek sakalian.”

Hata běběrpa lama-nya pada suatu hari běrkata-lah raja Nakhoda kapada istěri-nya tuan puteri Sěkandariah, “Apa-lah hal kita ini adinda, sěperti anak kita tuan puteri Dayang Sěri Jawa ? Baik-lah kita kahwinkan děngan Awang Sulong Merah Muda.” Jawab istěri-nya, “Baik-lah, kakanda.” Lalu.

Di-pukul taboh larangan,
Mĕnyahut taboh di-lĕreng,
Sĕlang-sĕli taboh yang banyak.

Bĕrhimpun-lah sĕgala isi nĕgĕri mĕngadap raja Nakhoda Tua. "Ampun tuanku patek mĕngadap ka-bawah duli: Patek mohun-lah pĕrĕksa. Apa-lah titah, hĕndak patek jun-jong." Lalu bĕrkata raja Nakhoda Tua, "Aku minta buatkan balai-balai ; minta ambilkan kayu, minta tumbokkan padi, dan minta sudahkan di-dalam ēmpat hari ini." Maka di-pĕrbuat orang-lah: sa-tĕlah lengkap sakalian-nya sĕgala kĕlatan, maka pada masa yang baik pĕtang ahad malam ithnin lau-mĕmasang mĕriam dan sakalian kĕbĕsaran pun di-turunkanlah di-mulaï bĕrjaga-jaga sampai tiga hari tiga malam ; alat pun di-langsangkan-lah. Maka bĕrtitah raja Nakhoda Tua di-medan mĕjĕlis itu ka-pada sakalian orang yang banyak bĕrsĕru tiga kali, "Ada pun Awang Sulong Merah Muda ini di-naikkan gĕlaran Tĕngku Muda." Hata bĕbĕrappa lama-nya bĕrkasih-kasihan-lah dĕngan istĕri-nya tuan putĕri Dayang Sĕri Jawa ; pada suatu hari bĕrkata-lah Tĕngku Muda ka-pada mĕntua-nya raja Nakhoda Tua, "Ampun patek ayahanda ; sĕkarang patek hĕndak mĕmohun balek ka-nĕgĕri patek hĕndak mĕlihat ayahanda bonda patek, sĕbab lama-lah sudah patek ta' pernah bĕrjumpa. Harap-lah patek akan ayahanda izin-kan patek." Lalu di-jawab-nya, "Jikalau hĕndak pĕrgi jua, baik-lah ; bawa sa-kali Sĕri Jawa itu mĕngadap ayahanda bonda anakda, supaya tiada harus pĕrgi lain kali lagi." Maka bĕrkata-lah Awang Sulong Merah Muda, "Biar-lah dahulu patek sahaja pĕrgi." Jawab-nya, "Mana suka-lah." Maka tuan putĕri Dayang Sĕri Jawa pun susah-lah hati-nya sĕbab suami-nya hĕndak pĕrgi bĕlayar. Maka bĕrkata Awang Sulong ka-pada Bujang Sĕlamat, "Baik-lah kita bĕrsiap 'Lamat ; esok kita bĕlayar pĕrgi ka-Gunong Bĕrapi." Maka Bujang Sĕlamat pun pĕrgi-lah mĕnyiapkan pĕrahu sĕrta pĕrbĕkalan-nya. Sa-tĕlah siap-lah sudah dayong chĕtri sakalian-nya ; maka bĕrkata-lah Raja Muda Sulong ka-pada Bujang Sĕlamat, "Ambil-lah pĕti kain baju-ku itu sĕrta ayam si-tambang dĕnak." Maka apa-bila sudah siap sakalian-nya,

Raja Muda pun měmohun-lah ka-pada měntua-nya laki istéri dan lalu pěrgi měmuojok istéri-nya tuan puteri Dayang Séri Jawa itu, " Tinggal-lah buah hati-ku kěkasih chahaya mata-ku kakanda pěrgi tiada lama." Maka tuan puteri pun měnangis-lah bělas mělihatkan suami-nya běrjalan děngan Bujang Sělamat ka-dalam pěrahu itu; langsong běrlayar-lah ēmpat hari ēmpat malam. Maka ia pun sampai-lah ka-pěrlabohan Gunong Běrapi. Maka pěrahu pun di-labohkan-nya-lah di-pěngkalan raja Makhdom Sakti. Maka ia pun měmakai-lah kain burok sěluar burok dudok měnyoroh di-bawah kajang pěrahu-nya : pada suatu hari běrkata-lah ia ka-pada Bujang Sělamat, " Pěrgi-lah ēngkau ; lihat apa pěrmainan orang di-darat." Maka Bujang Sělamat pun pěrgi-lah mělihatkan těrmasa orang něgéri itu langsong ia pěrgi ka-gělanggang raja Makhdom Sakti. Maka tuan puteri Pinang Masak anak raja Makhdom Sakti pun turun běrsiram ka-pěngkalan-nya : maka di-lihat-nya ada sa-buah pěrahu kosong těrtambat ; maka tidak-lah di-sangka-nya ada orang di-dalam-nya : maka apakala sělésai dari-pada běrsiram balek-lah ia ka-istana-nya. Maka Bujang Sělamat pun běrbalek-lah ka-pěrahu-nya, di-tanyaï Raja Muda, " Apa ada pěrmainan orang di-darat itu ?" Jawab-nya : " Běrjěnis-jěnis pěrmainan chukup děngan sabong judi, těmbak sasaran, dan sepak raga." Běrkata Raja Muda : " Tinggal-lah ēngkau ' Lamat ; aku hěndak pěrgi pula ka-darat mělihat pěrmainan orang itu." Maka ia pun naik-lah. Apa-bila sampai di-gělanggang, raja Angitan Garang sědang di-tengah-tengah běrmain chatur : maka kělihatan kapada-nya orang baharu datang. Maka běrkata-lah ia, " Hai orang baharu : mari-lah ka-mari ; apa buat běrdiri sahaja ? Mari kita běrmain chatur." Lalu di-jawab Raja Muda Sulong, " Ampun sahaja-lah : patek ini tidak tahu běrmain chatur." Kata-nya pula, " Jika ta'-tahu, apa buat datang ka-mari ?" Maka jawab Raja Muda Sulong : " Adat mata měmandang, tělinga měnděngar." Maka běrkata-lah raja Angitan Garang, " Jikalau sunggoh tidak tahu, mari-lah aku ajari." Jawab-nya, " Jikalau tuanku sudi měngajari, patek těrlěbeh suka hěndak běrguru." Lalu-lah běrmain. Maka běrkata-lah Raja Muda Sulong Merah Muda ka-pada raja Angitan Garang, " Ya tuanku, apa-lah

pantang adat orang bérmain chatur ? ” Jawab-nya, “ Barang siapa kala sampai tiga kali mélainkan ia ménjunjong papan.” Lalu ia bérmain: maka kalah raja Angitan Garang; bérkata ia, “ Bérchatur-lah baharu aku kalah: mari-lah kita ménembak sasaran.” Lalu di-jawab Raja Muda, “ Ampun-lah patek tidak tahu ménembak sasaran.” Maka kata-nya, “ Jika ēngkau ta’ tahu boleh aku ajari.” Jawab Raja Mudai “ Jikalau tuanku sudi héndak méngejari, patek térlébeh lag, suka, rasa-nya.” Maka raja Angitan pun méngejisi istinggar-nya bédil-nya pun mélétup kena pénjadangan sa-bélah kanan. Maka di-bérikannya pula ka-pada Raja Muda, bédil mélétup péluru pun lari ka-dalam hutan; sa-kali lagi di-témbak oleh raja Angitan kena pénjadangan sa-bélah kiri pula, lalu di-unjokkan istinggar béranti-ganti kédua-nya. Maka Raja Muda Sulong pun mélétupkan péluru-nya masok ka-dalam hutan juga: maka di-témbak pula oleh raja Angitan kena sudut pénjadangan kanan di-sa-bélah bawah. Sa-télah itu di-bérikán pula ka-pada Raja Muda; ia pun ménembak. Maka térchampak-lah alamat-nya. Maka bérasa malu-lah raja Angitan itu lalu di-ambil sénapang sérta di-témbakkan-nya térlépas-lah péluru-nya ka-dalam hutan, bérkata Raja Muda, “ Orang ménembak alamat; tuanku ménembak rusa kijang ka-dalam hutan.” Jawab-nya pula, “ Ménembak sasaran-lah kalah, mari-lah pula bérsepak raga.” Maka jawab Raja Muda, “ Patek tidak tahu bérsepak raga.” Kata-nya, “ Jikalau ēngkau ta’ tahu boleh aku ajari.” Maka di-jawab oleh Raja Muda, “ Jika tuanku suka héndak méngejari, patek térlébeh lagi suka-nya héndak bélajar.” Maka bértitah-lah raja Angitan ménanggil pénghulu dan méntéri méngejak main sepak raga. Sa-télah hadzir, bérkata méntéri raja. “ Silakan-lah tuanku, patek méngeiring sepak.” Di-ambil-nya lalu di-lambongkan-nya ka-pada Raja Muda: maka di-sambut oleh-nya dengan tangan, tiada di-sepak dengan kaki, lalu di-lambongkan ka-pada raja Angitan Garang raga itu pun lalu di-sepak jatoh di-hadapan méntéri: maka di-sepak pula jatoh di-hadapan pénghulu dan di-sepak pula jatoh di-hadapan Raja Muda, di-ambil-nya dengan tangan di-lambongkan ka-pada raja Angitan Garang. Maka di-sepak oleh-nya jatoh ka-pada menteri: démikian-lah

sa-hengga dua tiga kali kēliling, tiada juu di-sepak oleh Raja Muda. Maka bērkata-lah raja Angitan Garang, "Mēngapa-kah orang mu la mēnjadi pangkal rotan sahaja ?" Lalu di-jawab-nya, "Sēmbahkan ampun patek tuanku ; patek tidak tahu bērsepap raga." Kata-nya pula ; "Kalau ēngkau tidak tahu tērlēbeh baik pērgi dari sini." Sepak raga pun di-lambong-kan ka-pada raja Angitan Garang lalu di-sepak-nya jatoh di-hadapan mēnteri dan pēnghulu dan di-sepak pula jatoh balek ka-pada raja Angitan Garang, lalu di-sepak-nya jatoh di-hadapan Raja Muda : baharu-lah ia mēnyepak raga sa-malam lama-nya ; baharu-lah raga itu jatoh balek ka-hadapan raja Angitan Garang. Maka tiada-lah tērsepak lagi oleh-nya lalu tēmēnung-lah sahaja dēngan kēmaluan-nya dan bērkata, "Mēnyabong bēlum lagi aku kalah." Kata Raja Muda, "Jika hēndak mēnyabong, patek tiada bērayam ; ada pun sa-ekur tērlalu kēchil." Maka jawab-nya pula, "Apa-lah pula pileh kēchil bēsar asalkan ada tuah-nya boleh-lah di-sabong-kan." Jawab Raja Muda, "Jika bagitu titah tuanku, biar-lah patek mohun turun ka-pērahu dahulu." Jawab-nya, "Baik-lah, tētapi jangan ēngkau tiada balek ka-mari." Maka ia pun turun-lah ka-pērahu-nya. Apa-bila sampai, maka bērkata ka-pada Bujang Sēlamat, "Lēkas ēngkau 'Lamat bērmasak nasi.' Maka ia pun pērgi bērmandi dan bērlimau. Sa-tēlah makan Bujang Sēlamat pun mēmbuka pēti pakaian lalu mēmakai-lah Ēngku Muda chukup lengkap tērchachak dēngan dēstar kampoh pēlangi :

Tiap sudut tiap hikmat,
Tiap pēmatah tiap pēmanis.

Dan di-sisipkan pula tērapong gabus ; di-ambil-nya pē-dang jēnawi bēsar daun padi : lalu bērkata-lah kapada Bujang Sēlamat : "Mari-lah kita bērjalan ?" lalu di-kēpit ayam si tambang dēnak bērjalan mēnuju ka-gēlanggang. Satēlah sampai masing-masing mēbulang ayam bangkas si-gombak bauk : sudah siap tēr-bulang antara kēdua-nya, maka raja Angitan mēnurunkan taroh banyak-nya sa-ratus rial batu ; bērkata Raja Muda ; "Sēmbahkan ampun, patek ini tidak-lah ada bērwang, mēlainkan

Bujang Sēlamat ini-lah patek tarohkan." Maka ayam pun lalu di-uja-nya. Maka raja Angitan Garang pun mĕnyĕrukan tuah ayam-nya dĕmikian, "Hai bangkas gombak bauk, sampaikan-lah tuah ēngkau pantang ēngkau mati-lah di-dalam gĕlanggang." Maka Raja Muda pun dĕmikian jua mĕnyĕrukan tuah ayam-nya: "Hai, ayam-ku si tambang dĕnak sampaikan-lah tuah ēngkau kalah mĕnang tidak oleh-ku." Ayam pun bĕrlaga; ayam Angitan Garang mĕngĕlupar, patah-lah kepak-nya; bĕrlaga jua, maka putus-lah leher ayam bangkas gombak bauk, ayam si tambang dĕnak pun tĕrbang-lah ka-atas anjong tuan puteri Pinang Masak lalu bĕrkukoh tiga kali. Maka Raja Muda pun bĕrĕntak-rĕntak; bĕrkata raja Angitan Garang, "Ini-lah orang yang sompong dan tidak tahu di-adat." Maka murka-lah iya lalu di-ambil-nya pĕdang jĕnawi ada sa-lebar daun birah di-tĕtakkan ka-pada Raja Muda itu; tĕtak di-atas di-ĕndapkan-nya, tĕtak rĕndah di-lompatkan-nya: maka tiada-lah kĕna ia sa-hingga sampai-lah ka-hujong halaman. Maka habis-lah bĕrputus-putusan batang pinang, batang pisang, lalu bĕrkata ia, "Orang bĕrladang dihutan; tuanku bĕrladang di-kampong." Maka bĕrtambah-tambah-lah murka-nya: maka di-tĕtak, tiada-lah bĕrhingga lagi: lalu bĕrkata Raja Muda ka-pada raja Angitan,

"Puas-lah patek bĕrgalah,
Hĕndak mĕnggalas pula :
Puas-lah patek bĕralah
Hĕndak mĕmbalas pula."

Maka ia pun mĕngunus pĕdang-nya yang sa-lebar daun padi: maka di-lambai-lambai-nya tiga kali ka-bĕlakang. Maka putus-lah tĕlinga raja Angitan Garang. Tĕtkala itu, tuan puteri ada mĕlihat di-atas anjong perak; maka di-lĕmparkan-nya sireh bĕrkapur dari atas anjong ka-pada raja Angitan sa-kapur dan ka-pada Raja Muda sa-kapur. Maka yang di-jatohkan ka-pada raja Angitan tiada di-ambil dĕngan tangan: di-ambil-nya dĕngan mulut-nya sĕpĕrti anjing mĕmamah tulang. Maka yang jatoh ka-hadapan orang muda di-sambut dĕngan hujong pĕdang-nya, lalu di-makan-nya. Maka bĕrtambah-tambah-lah murka raja Angitan Garang chĕnchang-nya tidak lagi

térhinggaan. Maka tahu-lah raja Makhdom Sakti ; běrlari-lah ia běrjalan děngan tidak měmoleh ka-kiri ka-kanan gadoh měndengarkan orang běrkělahi di-gělanggang. Maka běrkata-lah Raja Muda ka-pada raja Makhdom Sakti, "Sila-lah anbil paduka anakda ini, jikalau tuanku biarkan, těntu-lah mndzarat kěsudahan-nya." Maka jawab raja Mahkdom Sakti, "Mana-mana těras měmbangun-lah ; mana-mana yang hidup itu měnantu aku." Lalu běrkata Raja Muda Awang Sulong,

"Puas-lah patek běrgalah :
Hěndak běrgalah pula :
Puas-lah patek běralah
Hěndak měmbalas pula."

Lalu di-lambai-lambai-nya pědang ka-atas tiga kali. Maka kěna-lah hidong raja Angitan lalu rampong. Maka běrtambah tambah murka raja Angitan. Maka ia pun měnchěnchang sěperti orang gila. Běrkata Raja Muda, "Baik-lah ; tuanku pulang ka-rumah ayahanda bonda." Apa-bila ia hěndak naik tangga, maka jatoh-lah kěpala-nya raja Angitan ka-tanah lalu mati di-tangga ayahanda bonda-nya dan tělah sampai-lah bilangan-nya pada hari itu.

Al-kesah. Maka térsébut-lah pěrkataan raja Mahkdom Sakti běrkata ka-pada sakalian orang isi něgéri-nya měnyuroh Raja Muda naikkan ka-atas kěbésaran dan běrkata : "Melainkan ini-lah měnantu-ku yang ganti raja Angitan Garang." Maka běrgaduh-lah sěgala juwak hulubalang měměgang kěbésaran masing-masing měnyělampai měnaikkan Raja Muda ka-atas kěbésaran. Maka datang-lah tuan kadzi sěrta sakalian pěgawai-pěgawai. Maka kadzi pun měmbacha khutbah nikah Raja Muda děngan tuan puteri Pinang Masak. Maka di-jawab oleh Raja Muda akad-nya dan kabul-lah, lalu di-bacha do'a sělamat. Sa-tělah itu, di-angkat-lah hidangan měmbéri makan sěgala panggilan. Sa-tělah sělésai, sakalian-nya pulang-lah ka-rumah masing-masing sudah sělésai daripada kahwin. Maka naik-lah gělaran Yang-di-pěr-tuan Muda ganti měntua-nya raja Mahkdom Sakti dudok měměrentahkan di-něgéri Gunong Běrapi. Maka běrkasih-kasihan-lah dua laki istéri. Hata běběrapa lama-nya pada suatu hari běrkata-lah Yang

di-pér-tuan Muda kapada měntua-nya měminta izin hěndak pulang ka-rumah ayahanda bonda-nya di-kuala ayer Sungai Batu. Jawab raja Mahkdom Sakti : "Jikalau anakda hěndak pulang, bawa-lah anakda tuan putěri Pinang Masak sa-kali." Jawab-nya, "Biar-lah dahulu: ayahanda di-bělakang hari boleh-lah patek bawa." Maka ia pun běrkěmas-lah lalu běrjalan turun ka-pěrahu běrdua Bujang Sělamat.

Sa-tělah běrlayar dua hari dua malam lama-nya maka sampai-lah; maka di-tambatkan-nya pěrahu-nya di-pěngkalan ēmak bongsu-nya: maka ia pun naik-lah ka-istana; ēmak bongsu-nya pun mělihat anak-nya datang; ia pun pěrgi-lah kadapur běrmasak-masak hěndak di-běri-nya santap. Sa-tělah itu, sa-jurus lama-nya, běrkata ia, "Hai, ēmak bongsu; sahaya hěndak měnyělamatkan kubur ayahanda bonda." Jawab ēmak bongsu-nya: "Pěrgi-lah Bujang Sělamat panggil orang kampong surohkan ambil kayu, ayer." Maka sakalian orang pun datang-lah měngambilkan kayu dan měnumbok padí sěrta měnjémur. Maka apa-kala tělah siap di-kěrjakan orang-lah měngatap-i kubur itu; kěrbau kambing pun di-potong orang-lah. Maka sakalian pěgawai dan orang alim pun měngaji Koran. Sa-tělah khatam tahallil dan měmbacha do'a; sa-tělah itu, hidangan pun di-pér-idaikan-lah. Sa-tělah sělésai, masing-masing pun pulang; běrkata Raja Muda Sulong Merah, "Lěpas-lah sa-pěrkara hutang anakda fasal měnyělamatkan ayahanda bonda, hanya tinggal lagi hěndak měnyampaikan maksud ibu bapa saudara sahaya." Jawab ēmak bongsu-nya, "Bonda těrlébeh maalum-lah anakda fasal itu těrsangat-lah suka rasa-nya."

Maka ia pun pěrgi-lah ka-rumah Dato Batin děngan ēmak bongsu-nya. Apa-bila sampai ka-istana, běrkata-lah tuan bongsu kapada saudara-nya tuanku Batin Alam laki istěri: "Ada-pun adinda datang ini, hajat hěndak měngadap kakanda dua laki istěri. Ada-pun sěpěrti anakda kita Awang Sulong Merah Muda ěntah běrběrpa lama-nya sudah měninggalkan něgéri: sěkarang ia sudah balek; ada běrsama-sama adinda datang, jikalau boleh děngan kěmudah-mudahan pinta adinda ka-pada kakanda dua laki istěri; Awang Sulong tidak-lah mahu ia měmběri aib mahu ibu bapa-nya." Maka di-jawab

tuanku Batin Alam laki istéri, "Jika ia mahu mēngikut pēr-kataan kakanda, boleh kita nikahkan." Lalu di-panggil tuan kadzi sērta sakalian pēgawai; pētang khamis malam jum iat di-nikahkan orang-lah Raja Muda Sulong Merah sēpērti a lat raja-raja bēsar bērakahwin. Maka bērkasih-kasihan-lah ia kēdua laki istéri-nya tuan puteri Dayang Nuramah itu sa-lama-lama-nya.

TAMAT.

Some Early Accounts of the Malay Tapir.

BY W. GEORGE MAXWELL.

In Groeneveldt's translation* of the Ying-yai Shêng-lan, an account of Sumatra written by a Chinese traveller in A. D. 1416, there is the following quaint statement:—

“In the mountains of this country a supernatural animal is found, called *The Divine Stag*. It looks like a large pig, and is about three feet high; the forepart of the body is black, the hind part white, and the hair is sleek, short, and very fine. The mouth is like that of a pig, but not flat in front; the hoofs have three grooves, and it only eats plants, not other animals.”

The tapir (*tapirus malayanus*) is of course the animal here described, and the account, for all its quaintness, is excellent. The question is why should the tapir be called “The Divine Stag.” Groeneveldt in a foot note gives the two Chinese ideographs, which he has translated by these words.

The ideographs are 神 (pronounced *sin* in the Mandarin dialect) which means spirit or soul, and 鹿 (pronounced *lok*) which means a deer or stag; and “divine stag” is thus the straightforward translation of the two words.

The obvious difficulty however is that the tapir most certainly is not called “the divine stag” by the inhabitants either of Sumatra or of any other country in which it is found. There is nothing divine or stag-like in its appearance, nor is there, so far as I am aware, any folk-lore or folk story that could be distorted, by the natural mistake of a traveller or by any stretch of imagination on his part, into such an expression as “the divine stag.”

* Notes on the Malay Archipelago and Malacca. W. P. Groenveldt (Verhandelingen van het Genootschap van Kunsten en Wetenschappen. Volume XXXIX. Batavia 1879.) Miscellaneous Papers relating to Indo-China, Second Series Vol. I. p. 199.

The Malay name of the tapir is *tenok* (تنق) and what we should expect would be that the writer, who was of course describing an animal that was quite new and unknown to his readers, would endeavour to render this word in the ideographs of the language in which he was writing. What we should expect him to say is "in the mountains of this country a supernatural" (or, perhaps, rather, "extraordinary") animal is found called the *tenok*.

And this is, I venture to suggest, what the author has actually written.

Searching through the various dialects of the Chinese language for a dialect in which 神鹿 will represent the sound *tenok*, we find that in the Hylam dialect 神 is pronounced "tin" whilst in the greater number of the other dialects it is "sin" or "shin."

The Hylam dialect would therefore appear to be indicated 鹿 however remains "lok" as in the Mandarin dialect. We therefore get "tin-lok," which, though it takes us a good part of the way, is not entirely satisfactory. I am informed however by the Chinese interpreters of the Supreme Court that there is no ideograph which represents the word "nok." It would therefore appear either that 鹿 represents the nearest sound possible in the Chinese language to the Malay word *tenok*, or else that, in A. D. 1416, it was pronounced "nok."

The passage in the Ying-yai Shêng-lan is interesting in more than one respect. Firstly, if my suggestion that these two ideographs represent the word *tenok* is correct, it shows that the writer of that work was a Hylam; a native, that is to say, of the Island of Hainan, a fact which both the geographical position of that island with regard to the countries mentioned in the account, and the skill and daring in navigation of its inhabitants render extremely probable.

I am more inclined to believe the writer of the Ying-yai Shêng-lan to have been a Hylam from the passage in the work where, also in an account of Sumatra, he gives (according to

Groeneveldt's translation) the following account of the mango : "There is a kind of mango called by the natives *yam-pa* ; it is "like a pear but a little longer and has a green skin."

Yam-pa, which is the sound of the ideographs 奄拔 in the Mandarin dialect, is meaningless. The Hylam dialect however gives us *Jam-bu*, which is not only excellent Malay but shows incidentally that the writer's memory had deceived him into confusing the guava with the mango.

The passage is interesting in a second respect, for Groeneveldt's "stag" deserves to be recorded along with the "sladang" and "hippopotamus" with which other writers have confused the tapir. It was indeed no less an authority than Newbold that confused the sladang (the Indian "gaur," *bos gaurus*) with the tapir. In his "British Settlements of the Straits of Malacca," published in 1839, he makes, on page 435 of the first volume, the following extraordinary statements :—

"The seladang is supposed by some zoologists to be identical with the tapir. The Malays however make a difference distinguishing the other tapir by the name of tennok. This is a point desirable to ascertain. The seladang may probably be a variety."

It would have been unfair perhaps to draw attention to this slip of Newbold's if it were not for the fact that it affords a curious instance of the extent to which the Malay forests were unknown even to the best informed English residents at a comparatively recent date.

More than one early traveller has recorded the hippopotamus in the far east. Generally they have I think confused it with the rhinoceros or the tapir. Occasionally perhaps they may have been misled by the word *kuda ayer*—(the Malay for the little sea-horse, which is not uncommon in these waters) which has led the lexicographers sadly astray. Marsden (in 1812), Abbé Favre (in 1875) and Swettenham (in 1881) all give *kuda ayer* as *hippopotamus*, thereby plainly implying that the *hippopotamus*, which of course is only found in Africa, is known to the Malays.

Lastly this early Chinese account of the tapir is interesting in that it anticipates, by exactly four hundred years, Major Farquhar's discovery of the tapir in Malacca. There will be found in Volume XIII of "Asiatick Researches," published in Calcutta in 1820, a very interesting account of this discovery. Major Farquhar, who was Governor in Malacca, wrote from Malacca on the 29th January 1816 the following letter to the Honourable A. Seton :

My dear Sir,

Conceiving that the accompanying account of an animal of the tapir kind, found in the forests in the vicinity of Malacca; but which I believe is not generally known to exist in any part of the old world, may prove interesting, I have taken the liberty to transmit it to you, for the purpose, (should you consider it as meriting public attention), of being presented to the Asiatic Society: I have likewise the pleasure to send a full length drawing of the animal, and a drawing and skeleton of its head, which is of very singular shape.

I remain My Dear Sir,

Your much obliged and very faithful servant,

W. FARQUHAR.

Malacca, 29th January 1816.

Major Farquhar's account, after a detailed description of the dentition and dimensions of the animal, is as follows :—

"The tapir (called tinnoo by the Malays) is an animal, "which I believe has hitherto been considered, by the natural- "ists as being peculiar to the New World; it will however "appear abundantly evident from the present account, that this "is a mistake; and that a species at least of this quadruped is "common to many of the forests on the Malay Peninsula, and "particularly so in the vicinity of Malacca, being as well known "to the natives there as the elephant or rhinoceros. The tapir "of Malacca, although differing in some essential points from "that of America, cannot, I conceive, be considered but as a "variety of the same genus of quadruped.

“ The manner in which the feet are divided is very peculiar ; and is the same in both animals ; having four hoofs in “ the fore, and only three in the hind feet. The general size “ and shape of the tapir of the old and new world will be found “ nearly alike, but differing in color ; the head of this animal “ is of a peculiar shape, and forms a sort of ridge at top, the “ eyes are small, ears roundish and bounded with white, which “ can be drawn forward at pleasure, the legs are short and “ very stout, the body large, and in shape somewhat resembling “ that of the hog. The neck is short and thick, and the skin “ strong and coarse, like that of a buffalo. The hair is short, “ and of a black colour, from the proboscis to the extremity of “ the fore quarters ; the body and part of the hind quarters of “ a light grey, and the rest of the hinder parts and legs are “ black. The tail is very short, and almost destitute of hair. “ It has no mane on the neck, in which respect it seems like- “ wise to differ from the American tapir. When young it is “ beautifully spotted with brown and white.

“ The tapir of Malacca is not known to the natives as an “ amphibious animal ; it is perfectly harmless, and of a timid “ disposition. Indeed it seems destitute of any natural means “ of offence or defence. It feeds on vegetables, and is said to “ be particularly fond of sugar-cane. Its flesh is eaten by the “ natives (with the exception of Muhammadans, who deem it “ unclean) and considered very good : none of these animals “ have as yet been domesticated at Malacca, but I have no “ doubt if taken when young, they might be tamed with equal “ facility as those of America.

“ The drawing which accompanies this will be found a “ faithful representation of the Malacca Tapir. It is taken “ from life, and will convey a much better idea of the animal “ than any description I am able to give.

“ It is I think, very possible that the Malacca Tapir may “ be found to correspond more closely with one of the two “ fossil species described by Cuvier, in his geological discov- “ eries, as having been met with in different parts of France, “ Germany, and Italy, the one named the small, the other the “ gigantic, Tapir.”

Major Farquhar's discovery of the tapir in the Malay Peninsula was followed in the same year by the discovery of the animal in Sumatra. Mr. Siddons, the British Resident at Bencoolen, wrote on the 6th December, 1816 the following letter to the Secretary of the Asiatic Society.

“Sir,

I have sent on board the Ship *Cladine*, commanded by Captain Welsh, a very rare animal called on this coast the *Tannoh* which I beg you to present to the Asiatic Society in my name.

It resembles, with extreme closeness the Tapir of Buffon. It was presented to me by the Pangeran of *Sjongye Lamswe*, who informed me that it was caught in a paddy plantation upon his lands in the interior. Search was made for its parents, but no traces of them were discovered: the people were attracted by the shrill cry of the animal, which they found at the edge of the paddy ground, close to a thicket, amidst very long grass, the Pangeran himself is, perhaps, the oldest man living in these districts: He says that he never saw but one other animal of this description, which was when he was about ten years old, and that he has never heard of one having been seen since, that which he then saw was of the size of a small cow.

The *Tannoh* eats boiled rice, after it has got cool, grass, leaves &c. It is of a very lazy habit, but perfectly gentle, and loves to bathe, (remaining a very considerable time under water) and to be rubbed or scratched, which he solicits by throwing himself down on his side. He has been in my possession almost three months, during which period he has grown considerably, and his skin has changed from a dusky brown, streaked and spotted with white, to its present appearance.

I trust the animal will reach Calcutta alive, when no doubt it will gratify the curious in natural history.

I remain, Sir,
Your very obedient servant
G. J. SIDDONS.

Sumatra, Fort Marlborough, 6th December, 1816.

The following notes by the Secretary of the Society conclude the article in "Asiatick Researches," and are sufficiently interesting to bear repetition.

" The animal's habits continue of the gentle and indolent character mentioned in the preceding communication, and it agrees with Major Farquhar's description in every respect, except in its evincing a great fondness for water: it constantly seeks a pool in which it remains immersed the greater part of the day; and not unfrequently dives for a very considerable period, presenting in this respect another analogy to the Tapir of South America.

" The following description of a young animal, received subsequently from Major Farquhar, with some interesting communications on subjects of natural history, will complete the information we at present possess regarding the oriental Tapir.

" The drawing which accompanies the following account of a young Tapir, and which I have the pleasure of offering to the acceptance of the Asiatic Society, was taken from an animal about four months old, and represents it as of a reddish brown colour, studded with white spots. It was taken from one I had alive in the house. After it has passed the above period, it begins gradually to change colour until the age of six months, by which time it has lost all its beautiful spots, and attained the general colour of the full grown Tapir as represented in a drawing transmitted from hence to the Asiatic Society in the beginning of last year. The Tapir from which the present drawing was made, I preserved alive in the house for upwards of six months, when it died suddenly. I found it an animal possessed of a most mild and gentle disposition. It became as tame and familiar as any of the dogs about the house, fed indiscriminately on all kinds of vegetables; and was very fond of attending at table to receive bread, cakes, or the like. It seemed very susceptible of cold, notwithstanding the great thickness of its skin, and I think I may venture without safety to affirm that

" the Tapir of Malacca has nothing amphibious in its nature,
" a character which appears to attach to those of America
" Indeed the one I reared shewed rather an aversion to water
" and in the wild state they are found to frequent high
" grounds."

Groeneveldt's Notes on the Malay Archipelago and Malacca.

BY W. GEORGE MAXWELL.

I opened the preceding article on the tapir with a quotation from Greeneveldt's "Notes on the Malay Archipelago and Malacca," and now set down a few miscellaneous ideas, which can only be considered as guesses, suggested by a perusal of that book.

I.

On page 143 of the Notes as they appear in the "Miscellaneous Papers relating to Indo-China and the Indian Archipelago," reprinted for this Society by Trübner & Co: in 1887, the following words occur in the translation of that part of the history of the Sung dynasty (960-1279) which gives an account of Java:—

"In their language pearls are called *mutiara*, ivory they "call *kara*, incense *kun-tun-lu-lin*, and the rhinoceros *ti-mi*."

Groeneveldt in a footnote gives the Chinese ideographs which he has transcribed as above, and adds that he has been unable to trace the last three to their original form—*Mutiara* is represented by 没爹蝦羅

Kara by 家羅

Kun-tun-lu-lin by 崑墩盧林

ti-mi by 低蜜

Whether *mutiara* means a pearl in Javanese I am unable to say, but it is certainly the Malay word for it; and it seems probable that, Malay being the *lingua franca* of the Far East, that Malay and not Javanese is the language indicated.

Kara bears no resemblance to *gading*  the Malay for ivory. *Ka-tin* 家丁 probably must be the sound that the word *gading* would take in Chinese. The first syllable of *kara* and *katin* is the same; the difficulty is to suggest any reason for the substitution of *ra* for *tin*. The Chinese ideographs, it will be seen, are not similar, and there can therefore have been no mistake through mutilation of the ideograph. The only thing that I can suggest is a mistake on the part of the writer or the copyist. *Ra* 羅 is the last syllable of *mutiara* 没爹蝦羅 the word immediately preceding *kara* 家羅 and it is not impossible that carelessness in the writing of these words in foreign tongue led to the repetition of the 羅 in the place of the 丁 that should have been written.

Kemennien  which is pronounced ke-men-ni-en and is the usual Malay word for the common resinous incense known as gum benjamin, is perhaps the sound which the writer has endeavoured to catch in *kun-tun-li-lin*. It can not be considered a happy effort, but *kemennien* is a word not easy for a foreigner to pronounce, and far from easy to set down in writing.

Ti-mi, the rhinoceros, is another difficulty. The word bears no resemblance to the common Malay word *badak* (بادق) but it may possibly be a corruption of the word *impit* (إيڠ). Wilkinson in his dictionary gives *badak himpit* as a kind of rhinoceros. Though personally I have not heard the word used in this way in the Peninsula, I have heard it used to represent the sound of the rhinoceros' call.

This is the way too, in which the word is used by the aboriginal Besisi of Selangor, for

Impit-impit bunyi badak

is the opening line of one of the Besisi songs.*

It is perhaps too much to suggest that *impit* is the word represented by *ti-mi*; all that can be said is that it is the word that most closely resembles it.

II.

In Shih-pi's account of Java in the history of the Yuan dynasty (page 152), after mention of a person named *Ha-ji-ka-ta-na-ka-la*, whom we may take to be Haji Kadir Nakhoda, the writer states that on his return to China from Java he took to the Chinese Emperor a letter in golden characters from the Muli (or Buli).

The ideographs which Groeneveldt has thus transcribed are 没里 and 亟里

In a footnote the translator states that this name cannot be identified.

The author, Shih-pi, informs us that he was a man from Po-yeh in the District of Li-chou in the Department of Pau-ting in the Province of Chih-li.

In this province the Pekingese dialect is spoken, and in this dialect the ideographs given above represent the sounds mud-li or mu-li.

The word becomes intelligible if we assume that the sound *Ah* should be added to it. *Ah* 亟 is the word that one commonly meets in Chinese names; Ah Sin or Ah Chong for instance.

It is a word used in the colloquial rather than in the written language, and it adds nothing to the meaning of the word or words to which it is joined. It is extremely probable therefore that either some copyist, or perhaps even the translator, of this history, considering that Mud-li and Mud-li Ah to be the same thing, dropped the "Ah." Mud-li-ah is of course the word *mudliyar* a well known title of rank among the Hindus of Southern Indian and Ceylon; and the account

* Skeat and Bragden's "Pagan Tribes" Vol. II. p. 148.

is the more interesting by reason of its showing the use in Java of this Hindu word in the year A. D. 1292, the date of Shih-pi's visit, as the official title of the person who sent the golden-lettered message to the Chinese Emperor.

III.

In the history of the Ming dynasty, Book 304, there is an account of the travels of Cheng Ho, an eunuch in the Emperor's Palace (A.D. 1403-1435). This account is translated by Groeneveldt on page 167.

Cheng Ho gives a list of thirty-five places which, during his service under three Emperors, he had visited. Among them he mentions on page 170.

滿刺加 潑泥 彭亨 急蘭丹 忽魯謨斯 北刺

Groeneveldt translates these places as Malacca, Brunei, Pahang, Kelantan, Hormus, and Pila.

There can be little doubt that Pila is Perak. If this is admitted, Hormus (Ormuz, at the mouth of the Persian Gulf) cannot be correct, for in a list of places the name of this place would not be inserted between Kelantan and Perak.

Hut-lu-mo-su is the sound represented by the ideographs 忽魯謨斯 in the Mandarin dialect,

[Hut-lu may possibly be an attempt at *Pulau* and *Pulau* Mausu may conceivably be the island of the Mausu pirates, who are spoken of on page 257 as coming from Borueo and ravaging the surrounding countries, even as far as Pahang.] Though the place intended to be indicated remains unidentified, and though perhaps it may now be impossible of identification, I venture to submit that there can be little doubt that it is some place in or near the Malay Peninsula or Archipelago.

IV.

On page 177 in the translation of the Ying-yai Sheng-lan, (A. D. 1416) there is the following account of the weights of Java.

"Their weights are as follows: a cati (*kin*) has twenty "taels (*liang*), a tael sixteen *ch'ien*, and a *ch'ien* four kobangs."

For *cati*, *tael* and *ch'ien* the author gives the Chinese names. *Kobang* is written **姑邦**. The *kobang* is the *kupang* which we know best at the present day as the ten-cent piece. It was originally a weight, there being four *kupangs* to a *jampal*, (which therefore corresponds to the *ch'ien* of the present account) and it only became a coin by its relative weight to that of the dollar. It is perhaps unnecessary to say that there is no connection between the word *keping* and the ten cent piece.

V.

In the account of Malacca in the *Ying-yai Shêng-lan*, in a list of the products of the country, **打麻兒** is mentioned. This is translated on page 244 as *damar*, and in the Mandarin dialect the ideographs would be thus pronounced, the last ideographs giving the "r" sound. But in the Hylam dialect, which I have suggested to be the native dialect of the writer, it is pronounced "lu," and the three ideographs would represent *da-ma-lu*, which would then appear to be an attempt at *damar-laut*. On the same page there is an account of a better kind of *damar*, which is "clear and transparent and resembles amber." It is called **損都盧廝** which is pronounced *sun-tu-lu-s* in the Mandarin dialect and *dun-lu-lu-si* in Hylam.

In neither dialect does the word bear the least resemblance to *mata-kuching*, the Malay name for this superior kind of *damar*, and it is difficult to conjecture what the word that the writer was thinking of may be.

VI.

On page 255, there is a translation of a place called **彭坑**. This Groeneveldt translates as *Pahang*, and a perusal of the account shows that *Pahang* is undoubtedly the place referred to.

In a foot note Groeneveldt says "these two characters are properly pronounced *p'ang*, *k'ang*, but the first, which has the sound *p'e*" or *p'a*" in Fukien, is often used for rendering the sound *pa* or *p'a*, whilst the second character is taken "for *hang* on account of its primitive, which often has this sound in other combinations."

In volume IV of the *T'oung Pa*, at page 81, Dr. Muller questions the accuracy of the rendering of 彭坑 and suggests that, as there is a tribe in the locality called "the Panggang," this was probably the old name of the place. Groeneveldt in Vol. VII of the same journal, at page 114, accepts this suggestion. I venture to submit that Groeneveldt was right in his first conjecture, and that Dr. Muller is wrong. In the first place, the tribe is the *orang pangan*, the aborigines of the country, and the word in the mouth of a Malay bears no resemblance whatever to *panggang*. The *orang pangan*, like all other aborigines, are driven to live in the forest, and it is quite impossible that they should ever have given their name to the Pahang River. In the second place, the ideographs 彭坑 are occasionally used, at the present day, by the Chinese to represent Pahang.

Malacca Harbour.

The following account of Malacca harbour is taken from the "Singapore Free Press" of 1834, and is reprinted by the kind permission of the editor.

W. G. M.

The present condition of the roads, and the difficulty of landing, except at nearly high water, are a matter of notoriety and people sometimes wonder how Malacca ever came to be selected as the site for a port, but a reference to old residents in the place, to early accounts of it, and to native traditions, shews that things were not always so, and may, perhaps, indicate the way in which the change came about.

A tradition exists among the natives that Malacca was not originally situated on its present site, but Telok Dalam (deep bay) on the other side of the Panchur, a rocky point on the coast about thirteen miles N. W. of Malacca, where tin has been found on the shore below high-water mark. This tradition bears testimony to the fact of Malacca having once possessed a good anchorage close inshore, but, finding appearances against it, locates the original port elsewhere.

The oldest resident in the place states that his father remembered when Pulau Upah (a lateritic island lying about two and a half miles a little N. of W. from the town) was only a pistol-shot from the shore, and it is said that about thirty years ago or so, there was a house at Limbongan (two miles from town on the road to Tanjong Kling and nearly opposite Pulau Upah) in a situation which is now 300 or 400 yards out from the shore. It is also known that land which was leased out by Government in that neighbourhood not very many years ago has disappeared altogether owing to the encroachment of the sea.

VALENTYN says: "There are two islets in its (Malacca's) vicinity—*Ilha das Naos* (Pulau Java, nearly opposite the end of the pier) within a gun-shot from the town, and *Ilha das Pedras* (Pulau Upah) from where they got the stones to build houses etc. with, beyond the range of gun-shot.* The Portuguese carracks and galleons used to anchor between these two islets in four or five fathoms of water." There are now only about two fathoms.

HAMILTON, writing the same time, says; "The Road for Shipping is at too great a Distance to be defended by the Fort, the Shallowness of the Sea obliging them to be above a League off, which is a very great Inconveniency." But this latter is clearly an exaggeration, for he says shortly after: "At Malacca the Streights are not above four Leagues broad," whereas they are nine or ten; and from other parts of his narrative it is evident that too much faith must not be placed in him.

The *Commentaries* of ALBUQUERQUE, wherein an account is given of the founding of Malacca by PARIMICARA (*Apramasyasūra*) who had settled on the Pago, a tributary of the Muar, after his expulsion from *Singapura*, state that that prince was induced by some fishermen who lived on the Malacca River "to go and settle there, both on account of a fertile plain called Bintao three leagues distant along a river, wherein large crops of rice could be grown," and "because the harbour was commodius and very deep with good water."

We find in different places in the *Commentaries* the following expressions:—

"he (the King of Malacca) desired Afonso Dalboquerque would order his ships to withdraw from right *in front of the port* ;"

"he (Albuquerque) ordered the small vessels to withdraw and *lie off outside the port* ;"

"and to burn also all the other ships that *lay in the port* ;"

* i. e. from the fortress.

"among the foreign ships which were *in the port* of Malacca;"

"alongside of this tower" (i.e. "a keep of four stories height along the sea" which Albuquerque built close to his own fortress) "one of our ships of two hundred tons burthen could come whenever it was desired."

CRAWFURD quotes DE BARROS to the following effect for a description of the Town of Malacca at the time ALBUQUERQUE took it: "Our people, although they did not see majestic structures of stone and mortar, or ramparts, or towers, or indeed any other kind of defence, beheld notwithstanding a town extending along the beach for a good league, and *ranged along the shore, many merchant vessels.*"

CRAWFURD himself says, referring to the two islands already mentioned "it was near these that Albuquerque with his armada cast anchor in 1511, and at which also were wont to anchor the largest caraques of the Portuguese in five and six fathoms water. This part of the roads is now only accessible to small craft, owing to the growth of extensive mud-banks dry at low water, and the anchorage of vessels of burthen is at the inconvenient distance of two miles from the shore."

In the Commentaries of ALBUQUERQUE we find the following statement made by RUY DE ARAUJO when advising that the bridge of Malacca "ought to be attacked before anything for if they took that and made themselves strong in it, our people would be placed just *between the city and the inhabitants of Upe*, and the power of King divided into two parts."

The "city" was on the Stadt House side of the river. Further on we find: "and while he (the King of Malacca) was thus occupied with the fortifying of the stockades, a Javanese headman, who was called *Utemutarajah*, who *lived in the Settlement of Upe*, and had about five or six thousand Javanese slaves of his own, or of his sons and sons-in-law, a very rich man, and one who traded very extensively to all parts of the

world, sent a present of sandal-woods to Afonso Dalboquerque, and secretly begged a safeguard for himself *and for all that settlement wherein he lived.*"

And again: "Afonso Dalbequerque ordered his Captains that *upon the territory of Utetutarajah* they should make no requisition."

Later again we find: "Utemutarajah gave opportunity to the Moors who lived in his *district of Dupe*† to make use of their own coinage and prevented ours from being current;"

and

"But Utetutarajah took so little heed of this hint to mend his ways that Afonso Dalboquerque again sent word to say that on an occasion when a certain Naire, who had turned Christian, a man in the employment of the *Meirinho*§ was walking in the *District of Dupe*, he had ordered his arrest;"

and

"He began to construct in *Dupe* strong stockades surrounded with ditches."

From the above extracts the following conclusion may reasonably be drawn; that when ALBUQUERQUE took Malacca, it was a harbour with deep water and a fine sandy bay extending in a curve from the river mouth westwards to the rocky eminence called Pulau Upah. In all the mentions of Upah, nothing is said about its being an island, on the contrary, everything, particularly the passage "he began to construct in Dupe strong stockades surrounded with ditches" points to its being then part of the mainland and of the town.

In the time of VALENTYN, the sea had already worn a way through the sandy shore and turned the western end of Upah into an island; being barred from further encroachments on the west by a rocky ridge, its destructive tendencies found free play on the sandy coast in the opposite directions and continued to operate till they had made a channel about two miles wide, and threatened the high road which skirts the coast, and which is now protected by a series of groins.

†D'Upah.

§An officer whose duty it is to arrest criminals: the origin of the word, still current, for Inspector of Police "Brenio."

From the time of the opening of this channel dates, no doubt, the silting which has spoilt the harbour of Malacca, and brought it to its present condition,—a condition which is rapidly growing worse.

Tabu customs of the warpath amongst the Sea Dayaks of Sarawak.

A few months ago the Government of Sarawak arranged a punitive expedition against a troublesome border tribe. The army was made up partly of the regulars, the Sea Dayak Rangers, but mainly of the ablebodied men called out from all the houses of the Batang Luper district: the largest contingent came from the village of Banting where the customs here related came before the notice of my wife. Whilst their husbands were away on the warpath the Dayak women, one and all observed several trivial ceremonies and omitted certain items belonging to the routine of an ordinary day; and on enquiry my wife learnt that these were performed for the benefit of their husbands in accordance with the principles of sympathetic magic. We are indebted to Miss Hall of the Banting Mission House for the following list of tabus followed by the women at home and by the men on the warpath.

The women.

(1) They must awaken early in the morning and with the streak of dawn the windows must be opened: otherwise their husbands will oversleep themselves and may be caught by the enemy. As the windows are opened early to bring light into the room so will it be light and bright when the men commence their march.

(2) It is forbidden (pemali) for them to oil the hair lest their husbands slip when walking on a 'batang' path (a path of tree trunks). It was the unusual untidiness of the ladies' hair which first called for remark when my wife arrived at Banting.

(3) They must not sleep during the daytime or the men will be drowsy when walking.

(4) Every morning they must scatter popcorns (made of rice) on the verandah: and just as the elastic popcorn bounds and rebounds on the hard floor so will the men be agile in their movements. At the same time the women sing a verse—

Oh kamba, enti tinggi surok,
 Enti baroh, perjok
 Munsoh suroh genong
 Awak ka baka ditanggong, baka sangkutong.

which being interpreted is

‘ Oh you absent ones dodge under the high obstacles and leap over the low ones. Petrify the enemy and keep off the hands raised against you.’

(5) It is pemali to bathe in the usual way with the petticoat on: for just as the garment would become wet and heavy so would their husband feel heavy in body and unable to move rapidly.

(6) The room must be kept very tidy, all boxes being placed near the walls; for should any one stumble in the house so may the men fall when walking and thus be at the mercy of the enemy.

(7) They must eat food only at meal times and then properly sitting down; otherwise the men will be tempted to chew leaves or earth when on the march.

(8) At each meal a little rice must be left in the pot and this must be put aside: this ensures that the men shall have plenty to eat and need never become hungry.

(9) On no account may a women sit so long at the loom as to have the cramp; Or the men will surely become stiff and be unable to rise up quickly after resting or to run away.

Accordingly the women intersperse their weaving operations by frequent walks up and down the verandah.

(10) It is forbidden to cover up the face with a blanket or the men will not be able to find their way through tall grass or jungle.

(11) They must not sew with a needle or the men will tread upon ‘ tukak’ (sharpened spikes of bamboo placed point upwards in the ground by the enemy).

(12) Flowers must not be worn nor scent used ; otherwise the movements of the men will be revealed to the enemy by their smell.

(13) It is unlucky to break the 'kain apit' (the piece of leather or bark of tree with which the women support their backs when weaving) ; should this occur the men will be caught by the chin on some overhanging bough.

(14) Should a wife prove unfaithful in the absence of her husband he will lose his life in the enemy's country.

The men.

(1) Must not cover up the rice when cooking or their vision will become obscured and the way difficult to see.

(2) The spoon must not be left standing up in the rice pot ; otherwise the enemy will so leave a spear sticking in their bodies.

(3) During cooking time should the pots be a distance apart from each other they must be connected by sticks ; so will the men have neighbours near at hand should they be surprised by the enemy. It is customary to put the pots very near together.

(4) It is pemali to pick out the bits of husk from the rice when feeding lest the enemy in like manner pick out that man from a group.

(5) As the rice is taken from the pot the cavity thus left in the food must be immediately smoothed over ; otherwise wounds will not heal quickly.

(6) It is unlucky to sleep with legs crossed or touching those of a neighbour lest the spears of the enemy smite the unfortunate offender of this tabu.

Whether the men as a whole obey these rules I cannot say but certain it is that the women of Banting and of other villages in that neighbourhood followed the restrictions herein imposed. However ludicrous they may seem to us now these magical superstitions are not more gross than those which held sway in the minds of our own countrymen of mediaeval times and even today it would not be difficult to parallel them amongst the country folk of merrie England.

JOHN HEWITT.

Musang Berjanggut.

It is hardly necessary to point out that this story of the Bearded Civet with its note of rollicking farce and its allusions to a pedestal lamp is not in origin Malayan, though much local colour has been added. It is sometimes acted on the stage of the *Bangsawan*. The present version has been written down by Raja Haji Yahye bin Raja Muhammad Ali of Perak and includes much valuable detail on wedding customs and so on. I am indebted to Mr. A. J. Sturrock for having romanized much of the manuscript and for assisting me in the preparation of the English synopsis.

R. O. WINSTEDT.

The Tale of the Bearded Civet.

Shah Ariman king of Shahar Desa was childless; so he adopted a son of the people and named him Kemala-al-arifin. When Kemala-al-arifin had grown up, the king bade him choose a bride from the daughters of the chiefs, but the youth entreated to be excused, saying "I would seek as my wife a true woman and in this country there are only females." The king was amazed. "If that be so," said he, "go seek your true woman, for greatly I desire to see her: for her dowry and in provision for your journey I give three thousand pieces, but fail in your quest and your life shall pay forfeit for the shame you have brought on our women." The king further bade him return within a year.

So Kemala-al-arifin prepared for the journey: bought stores of rice, spices, sugar, fish and coconuts, and mixed them all together in one bag. Then he set out, up hill, down dale, by

forest and lea, and after a long while came to a *kampong*, where he begged a night's lodging. Getting a welcome, he entered the house and after bathing and praying brought out his bag of provisions with the request that a meal might be prepared him. The house-wife gave the bag to her daughter Maimunah who when she saw all the provisions commingled got ready a meal from her parents' own rice. Meanwhile Kemala-al-arifin had watched her. Thought he, "This is not the girl I desire for my wife; to-morrow I must set out again in search of a true woman." So on the morrow, he set out again.

Now in the land of Askalan Rum there lived a poor old husbandman, by name Paman, who had a daughter Dang Sri Arif Laksana known to all the country round as the Fair Maid, fifteen years of age and of a shrewd wit. One day on his way home from the neighbouring hamlet, Paman met Kemala-al-arifin, who besought the favour of a night's shelter. Paman consented. On their way, Kemala-al-arifin related his travels and declared that the object of his quest was a kitchenless house: he amazed Paman by opening his umbrella in jungle shade while in the heat of open spaces he closed it; by donning his shoes in sloughs and doffing them on the clean road. When they had reached the house, and Paman had invited his guest to enter, Kemala-al-arifin produced his bag and begged that a meal might be prepared from its contents. Paman passed the bag to his daughter, who when she saw all manner of provisions commingled carefully separated rice from sugar, fish from coconut. Kemala-al-arifin was delighted at the girl's industry and thought "Now at last is my desire accomplished." The meal over, Paman related to Mita his wife the strange conduct of their guest by the way. His daughter solved the puzzles. The mosque, she explained, was the house he sought: the umbrella was opened in the forest to keep off droppings from the trees; the shoes donned in sloughs, because in them one cannot see thorns and so on. Kemala-al-arifin overhears her solution of the puzzles and is still more delighted. Next morning he begs Paman for his daughter's hand to the joy of the old husbandman. A grand wedding (which is described at length with great detail) takes place. Three months later the

young couple return to Shahar Desa that Kemala-al-arifin may not break the condition to return within a year.

In Shahar Desa every one marvels at the beauty of the bride: the King, the Crown Prince, the Bendahara, the Vizier, the Temenggong, the Kathi, each and all being afire with love. The King grows thin and wasted with passion, and at last summons Kemala-al-arifin and tells him how he is sore stricken with a malady for which there is no cure but the heart of a bearded civet-cat and how he has none he can trust save his adopted son: and so he bids him go seek a bearded civet-cat, declaring savagely that if he fail in his quest he will slay him with his own hand. Kemala-al-arifin perforce consented and going home heavy at heart told his wife of the strange behest. She detecting the King's plot advised him to build a small shelf over his bed and lie there concealed instead of setting out on such an errand. This he did, till the rumour spread he had departed to look for the bearded civet, whereat king and chiefs and priests rejoiced. The priest sent a pupil to arrange for an assignation with Dang Seri Arif Laksana and she replied, "Tell your master my heart overflows at his love and he will find me this evening at six o'clock." Then came a messenger from the Dato Temenggong on a similar quest and she invited the Dato to come at seven o'clock. There followed a messenger from the Manteri: him she bade come at eight. In like manner, she arranged for the Bendahara to come at nine and the Raja Muda at ten o'clock. Finally the king sent a page and she requested his royal master to call at eleven o'clock.

At six the Kathi arrived in his finest robes. The lady admitted him and at once returned to the kitchen. "You must wait till I've cooked cakes for your supper," said she, "and perhaps you would like to pray first." "No no," pressed the Kathi, "I can pray when I please but you I cannot always meet." But she cooked on. Seven o'clock struck and a knock announced the Temenggong. The Kathi shaking and trembling begged Dang Sri Arif to hide him. She put him into a large chest and shut the lid, and turned to greet the Temenggong. He too was eager but she put him off under excuse of baking cakes till eight o'clock came and with it the Manteri.

She hid trembling Temenggong on a shelf and let in the new comer. But culinary preoccupation stood between him and the object of his longing till nine o'clock brought the Bendahara. The quaking Manteri was ensconced on another shelf. The Bendahara also had to wait till the cakes should be baked. But alas, ten o'clock brought the Raja Muda punctual and eager. The Manteri was given a spoon and told to pretend to be a scullion. But even the Raja Muda had to wait wearily till those cakes should be baked, and eleven o'clock saw the king at the door. The Raja Muda cursing that "a miserable old wretch of a king should tear him from his love" looked round for a hiding-place; so the lady handed him a lamp and bade him pretend to be a pedestal and hold the lamp above his head. The king also was asked to await the baking of those cakes. As he sat looking about him, his eyes fell on the pedestal lamp: he stared and said to himself, "That pedestal's the very image of the Raja Muda;" words that set the lamp a-shaking. At last the impatient king burst into the kitchen, to be put off with every kind of excuse till at last in despair the poor damsel exclaimed, "Pardon, a thousand pardons sire but a strange longing possesses me to ride on your majesty's back and if your majesty love me, carry me but seven times to and fro across the room and I will yield to your majesty's wishes." The king consented and getting down on hands and knees, took her on his back. Up and down he pranced, and sore of knee and weary was nearing the end of his task, when suddenly the Manteri became so thirsty that he crept along his shelf till he found a ready husked coconut and seeing by the lamp-light the clean-shaven head of the Temenggong mistook it for marble and crashed down the nut with all his might. The Temenggong yelled. The King leapt up and fled into the night, thinking the aggrieved husband had come. The Raja Muda dashed down the lamp and took to his heels. All bolted except the Kathi who was shut fast in the chest. He poor prisoner prayed his captor to release him but she declared he must await her husband's return. Then she whispered to her husband to creep down from his shelf and pretend to have just returned from his quest. This he did, knocking at the door and announc-

ing his arrival. Said his wife, "A strange thing has happened: while you were away, one night a bearded civet-cat came and jumped into this chest in search of betel and I rose and shut the lid. Let us take him to the King, and cure his sickness." So in the morning he took the chest to the king and announced his success. The King bade the Temenggong see if it really was a bearded civet. The Temenggong peered into the chest and exclaimed, "Why, it's 'To Ka'!" And at once the Kathi answered from inside, "Yes, it is, and if you'd like to hear of your affair of last night, I'll tell you." The Temenggong retired in confusion and informed the King he could not clearly identify the animal in the chest. The Manteri, Bendahara and Raja Muda were each in turn ordered to see if this really was a bearded civet: to each the same thing happened and each in confusion professed ignorance of exact zoological knowledge. The King enraged rises and totters to the box stiff-kneed from the horse-play of the previous night. "'To Ka,'" he exclaims. "Don't raise a horse laugh, your majesty," answers the Kathi. The king furious at this innuendo cries "Yes it's the bearded civet: away with it." The Kathi is taken home by Kemala-al-arifin, released and forgiven by him and his wife. Eventually the king and his court all make handsome presents to the sorely tried young couple.

Musang Berjanggut.

Wa-biki Nasta 'ini Bi 'llahi. Ini-lah hikayat chérita orang dahulu kala. Sa-bérmula, maka ada-lah sa-buah négéri Sbahar Desa nama-nya, raja négéri itu bérnama Shah-Ariman baharu naik kérajaan mènggantikan ayahanda baginda al-marhum yang sudah mangkat itu. Maka ada pun baginda itu béristéri èmpat orang akan lètapi tiada bérputéra këèmpat-nya itu. Maka sangat-lah dukachita hati baginda. Maka di-ambil baginda sa-orang anak biapéri-nya di-pérbuat anak angkat-nya. Maka di-namë oleh baginda kanak-kanak itu Këmala-al-arifin. Maka di-suroh baginda pèliharakan, di-béri inang pèngasoh akan dia. Sëlang bëbërapa lama-nya, makin sa-hari makin

besar sudah : maka sangat-lah kaseh baginda akan kanak-kanak itu, serta pula buk sikap-nya, seperti anak raja-raja juga susoh badan pitah majis barang laku-nya.

Maka chukup-lah umur Kémala-al-arifin itu lima-bélas tahun. Arakian, maka ada-lah ka-pada suatu hari baginda bersémayam di-balai rongséri di-hadapi oleh Raja Muda dan Raja Béndahara dan tuan Kadzi, dan Téménggong, Méntéri, halubalang, rayat hina dina sakalian-nya. Maka bagin la pun bértitah ka-pada putéra Kémala-al-arifin itu, "Ayohai anakanda Kémala-al-arifin, sangat-lah suachita hati ayahanda akan měihat anakanda sudah besar dan pandai sakalian elmu hikmat dan pěngajian pun tělah khatam sudah. Maka sěkaraang běrbalek-lah dukachita ayahanda pula mělihatkan anakanda tiada běristéri: ka-pada pikiran ayahanda patut-lah anakanda běristéri mana-mana yang běrkěnan anak sakalian měntéri hulubalang kita; boleh ayahanda kahwinkan." Hata sa-tělah di-děngar oleh Kémala-al-arifin akan titah baginda itu, maka ia pun měnyembah sěraya běrdatangkan sěmbah, "Ampun tuanku běribu-ribu ampun sěmbah patek didek yang hina harapkan di-ampun; di-jual jauh di-gantong tinggi, di-bakar hangus di-rěndam basah. Maka ada-lah sěperti titah duli tuanku itu těramat-lah saběnar-nya dan sělia těrjunjung di-atas jémala uburi-ubun patek akan ampun kurnia anugérahi duli yang maha mulia itu; akan tětapi ampun tuanku běribu-ribu kali ampun dinding émas perak lidah patek měnyembahkan ka-bawah duli itu : maka sa-boleh-boleh-nya patek měnampun-lah běristérikan orang bětina. Jika ada mudah-mudahan sěrtā tinggi daulat tuanku, patek hěndak měnchari orang pěrěmpuan, karna harapkan di-ampuni ka-pada pěmandangan patek di-dalam něgéri ini sěmua-nya orang bětina bělaka tiada dapat sa-orang pěrěmpuan." Saběrmula tělah baginda dan sakalian raja-raja dan orang besar-besar měněngarkan sěmbah Kémala-al-arifin itu, sangat-lah hairan ajaib měnimbangkan pěrkataan itu děngan sa-habis besar maksud-nya itu. Maka téměnong-lah baginda sa-jurus, lalu baginda měngeluarkan titah sěraya těrsenyum, "Hai anakanda Kémala-al-arifin ka-pada pěmandangan anakanda di-dalam něgéri kita ini tiada-kah orang pěrěmpuan mělainkan orang bětina sahaja. Jikalau bagitu ayahanda hěndak mělihat orang

pĕrĕmpuan. Baik-lah anakanda mĕnchari istĕri orang yang pĕrĕmpuan ayahanda mĕmbĕri bĕlanja kahwin itu sĕrta pĕrbĕkal. in di-jaln tiga-ribu ringgit, tĕtapi jikalau anakanda tiada dapat orang pĕrĕmpuan itu, apabila anakanda balek ka-dalam nĕgĕri ini, tĕntu-lah ayahanda bunoh, karna anakanda mĕnurunkan meruah sakalian pĕrĕmpu: ri di-dalam nĕgĕri sĕrta pula bĕrbohong ka-pada kĕlayak majlis raja-raja mĕntĕri hulubalang sakali. in ini." Maka sĕmbah Kĕmala-al-arifin, "Ampun tuanku, sĕpĕrti titah patek junjong-lah. Tiada-lah shak dan waham hati patek lagi." Maka baginda pun bĕrtitah ka-pada bĕndahara mĕnyu-roh kurniai ka-pada Kĕmala-al-arifin tiga ribu dinar émas lalu di-unjokkan ka-pada Kĕmala-al arifin di-sambut oleh Kĕmala-al-arifin sĕraya mĕnyĕmbah ka-pada baginda. Maka baginda bĕrtitah pula ka-pada Kĕmala-al-arifin, "Ayahanda mĕmbĕri tĕmpoh ka-pada anakanda sa-tahun pĕrgi balek chari dĕngan bĕrsunggoh-sunggoh sĕpĕrti kata anakanda itu." Maka Kĕmala-al-arifin mĕnyĕmbah baginda sĕrta mĕnchium tangan baginda sa nbil mĕnyahut titah baginda dĕngan lĕmah lĕmbut bunyi suara-nya; kata-nya, "Sĕpĕrti titah tuanku patek junjong-lah." Sĕraya ia mĕmbĕri horinat ka-pada raja-raja orang bĕsar-bĕsar sakalian; lalu turun bĕrjalan pulang ka-rumah-nya mĕndapatkan bapa-nya biapĕri itu, mĕnchĕritakan hal-nya itu hĕndak bĕrjalan. Maka biapĕri dua laki istĕri pun mĕnangis sangat dukachita akan anak-nya.

Hata sĕlang antara bĕbĕrapa lama-nya pada saat kĕtika yang baik, Kĕmala-al-arifin lalu bĕrmohon ka-pada ibu dan bapa-nya laki istĕri sĕrta di-pĕlok di-chium oleh biapĕri laki istĕri akan anak-nya itu dĕngan bĕbĕrapa do'a supaya sĕlamat anak-nya itu.

Arakian Kĕmala-al-arifin bĕrsiap pĕrkakas-nya; di-bĕli-nya bĕras dan rĕmpah-rĕmpah dan kachang gula dan anak-anak ikan yang halus, nyiur yang sudah bĕrkukur; sĕmua-nya di-champurkan ka-dalam bĕras itu pĕrbĕkalan sĕmua sa-kali. Maka ia pun lalu bĕrjalan sa-orang diri-nya masok hutan masok padang kĕluar padang, naik gunong turun gunong, mĕnyĕrahkan diri-nya ka-pada Allah subhana wataala; sa-kĕtika bĕrjalan hari pun pĕtang; dĕngan takdir Allah tĕrus-lah ia ka-sa-buah dusun orang. Maka Kĕmala-al-arifin masok ka-dalam

dusun itu di-lihat-nya ada sa-buah rumah orang. Maka kata Kémala-al-arifin, "Ayohai, inche tuañ rumah boleh-kah sahaya tumpang bérimalam di-sini ?" Maka jawab orang tua yang ēmpunya rumah itu, "Boleh : ayohai anak-ku orang muda, mari-lah naik." Maka Kémala-al-arifin naik ka-rumah itu lalu mēletakkan dukong-nya séraya bértanyakan pērigi, lalu di-tunjokkan oleh orang tua itu. Maka Kémala-al-arifin pun mandi, sérta mēngambil ayer sémbahyang, lalu naik ka-rumah sémbahyang maghrib : tēlah sélésai sémbahyang Kémala-al-arifin pun mēngēlēarkan punjut béras-nya itu, lalu di tunjokkan ka-pada orang tua séraya kata-nya, "Ini, bapa, béras sahaya minta tanakkan pērbékalan sahaya." Maka oleh istéri-nya itu di-suroh-nya anak-nya sa-orang pērēmpuan nama Maimunah séraya kata-nya, "Hai anak-ku Maimunah ini-lah béras orang muda ini chuba masakkan nasi supaya ia makan ia lēlah sangat lapar bérjalan datang dari tēmpat yang jauh." Dēmi di-dēngar oleh anak-nya, maka ia pun mēngambil nyiru di-tuangkan béras itu di-dalam nyiru. Tēlah di-lihat oleh Maimunah béras itu bérchampur dēngan pērkakas yang lain-lain-nya, maka ia pun mēmanggil ibu-nya. Maka ibu-nya itu pun datang-lah mēlihat séraya di-tunjokkan oleh anak-nya. Maka kata ibu-nya, "Masakkan-lah nasi béras kita ini." Maka béras Kémala-al-arifin di-pulangkan balek ka-pada-nya. Hata sa-tēlah sudah masak nasi itu lalu di-angkatkan oleh orang tua itu ka-hadapan Kémala-al-arifin séraya kata-nya, "Silakan-lah anak-ku makan ; barang rupa-nya tiada dēngan sēpērti-nya." Maka Kémala-la-arifin pun lalu makan nasi itu, sambil bér-pikir di-dalam hati-nya, "Tiada-lah aku bérjumpa juga sēpērti maksud hati-ku." Maka apabila ia sudah makan, kata orang tua itu, "Ayohai anak-ku orang muda, siapa nama anak-ku ? Datang dari mana ? Héndak ka-mana ?" Maka kata Kémala-al-arifin, "Hamba datang dari nēgēri Shahar Desa héndak bér-main-main sahaja mēlihat tērmasa kēkayaan Allah sa-gēnap nēgēri tēluk rantau orang : nama hamba ini Kémala-al-arifin, dan hajat hati hamba esok pagi hamba héndak bérjalan pula." Maka kata orang tua : "Itu-lah baik anak-ku, kēnal-lah bapa ini ; kalau tērchampak ka-tēmpat anak-ku pula." Maka sahut Kémala-la-arifin, "Insha-allah baik-lah, bapa." Hata

telah sudah běrkata-kata itu, hari pun jauh malam lalu tidur: sa-kětika tidur hari pun siang: Kěmala-al-arifin pun bangun lalu sěmbahyang suboh sěrta běrsiap hěndak běrjalan běrkhabar ka-pada orang tua itu. Maka diběri Kěmala-al-arifin akan orang tua itu hadiah sa-puloh dinar ēmas. Maka sangat-lah sukachita hati orang tua itu děngan sa-ribu puji ka-atas Kěmala-al-arifin itu. Maka Kěmala-al-arifin lalu turun běrjalan pula mana-mana sa-kěhěndak kakinya běrjalan. Apa-bila hari pun pětang, běrmalam ka-pada rumah orang-orang sa-panjang dusun itu, di-pěrbuat-nya sě-perti yang dahulu juga; ia minta masakkan nasi běras yang sudah běrchampur-champur anika jénis barang-barang, mělain-kan kata sa-tengah orang-orang těmpat ia měnumpang itu, "Kěmala-al-arifin ini orang gila gěrangan-nya." Di-masakkan nasi itu děngan běras-nya sěndiri, di-běri-nya makan. Maka lěpas makan itu, di-běri oleh Kěmala-al-arifin hadiah tuan rumah itu sa-puloh dinar ēmas: pagi-pagi esok ia běrjalan sa-kira-kira pěrjalanan-nya itu sudah ēnam bulan sa-rata-rata něgéri orang sahaja, maka tiada-lah sampai sěperti maksud hati-nya itu Alkesah, těrsébut-lah sa-buah něgéri nama Askalan Rum. Maka ada-lah sa-orang pěladang nama-nya Paman istěri-nya běrnama Mita: ada ēmpunyaï anak sa-orang pěrěmpuan: maka nama-nya Dang Sěri Arif Laksana timang-timangan ēmak bapa-nya Orang Muda Chantek; maka ada pun sifat Dang Sěri Arif Laksana těrlalu amat chantek měngalah-kan sifat sakalian pěrěmpuan, sěrta arif bijaksana, pandai běrkata-kata měnangkap pěham pěrkataan orang. Maka sangat-lah kaseh ēmak bapa-nya akan anak-nya itu; tiada di-beri běrkérja ladang, hanya-lah běrhérja měnjahit sahaja di-rumah serta pula sangat manja-nya. Maka ada pun umur-nya baharu lima-bělas tahun. Maka banyak-lah sěgala orang muda anak pěladang-pěladang hěndak měminang, tiada-lah di-těrima oleh Paman itu. Di-dalam hal yang děmikian itu, maka ada-lah suatu hari Paman pun běrsiap-lah barang ubi kěladi, těbu pisang hěndak měnjual turun ka-pěkan něgéri Askalan Rum itu. Tělah sudah siap Paman pun běrjalan-lah měnjual barang-barang-nya itu habis-iah laku di-běli oleh orang pasar itu. Maka ia pun měmběli barang-barang makanan pula, hěndak balek pulang

ka-rumah-nya. Hata dēngan takdir Allah subhana wataala sampai-lah tēngah padang itu, maka bērjumpa Paman dēngan Kēmala-al-arifin hēndak masokkan nēgēri Askalan Rum itu. Maka kata Kamala-al-arifin itu, "Hai bapa-ku, hēndak ka-mana bapa-ku ini ? dan apa-lah nama nēgēri ini ?" Maka sahut Paman : "Hamba ini hēndak pulang ka-rumah hamba ; ada pun nama nēgēri ini Askalan Rum. Orang muda ini apa nama ? Hēndak ka-mana ?" Maka kata Kēmala-al-arifin, "Nama hamba Kēmala-al-arifin : hamba ini hēndak mēnchari tumpang-an di-rumah yang tiada bērdapur." Maka kata Paman, "Mari-lah orang muda ka-rumah hamba, bērhēnti pada malam ini. Pagi esok chari-lah rumah yang tiada bērdapur itu." Maka kata Kēmala-al-arifin, "Baik-lah hamba tumpang-lah bēr-malam di-rumah bapa malam ini." Maka Paman pun bērjalan pulang ka-rumah-nya. Maka di-ikut oleh Kēmala-al-arifin dari bēlakang masok ka-hutan rimba yang bēsar. Maka sampai-lah ka-pada suatu sungai lalu mēnyēbērang sungai itu. Maka kata Kēmala-al-arifin, "Wahai titi kēra rupa-nya ini." Maka diam Paman itu tiada di-sahut-nya. Maka Kēmala-al-arifin pun lalu mēngēmbangkan payong-nya. Maka bērpayong-lah ia di-dalam hutan itu. Maka di-lihat oleh Paman sangat-lah hairan hati-nya tētapi tiada apa kata-nya. Kēlēkian sampai-lah pula bērjalan itu mēnēmpoh lēchah lumpur yang tēramat dalam. Maka Kēmala-al-arifin pun sēgēra kēnā-mēngēnakan kasut ka-pada kaki-nya, lalu bērgēlut-lah ia lob-lab bunyi-nya. Maka di-lihat oleh Paman sangat-lah ajaib hati-nya mēnikirkan hal yang orang muda itu sangat-lah bērsalahan dēngan laku tabiat orang yang lain. Maka jalan itu pun kēluar ka-pada suatu padang hampir sudah dēngan rumah-nya : payong itu pun di-kēnchupkan oleh Kēmala-al-arifin kasut itu pun di-bukakan-nya, di-bibit-nya dēngan tangan kiri-nya lalu bērjalan mēngikut bēlakang Paman itu. Maka oleh Paman sēmua di-lihat-nya kēlakuan Kēmala-al-arifin itu, mangkin bērtambah ajaib hati-nya : hari pun pētang sampai-lah ka-rumah-nya. Maka di-lihat oleh Dang Sēri Arif Laksana bapa-nya tēlah balek dari pasar bērdukong mēmbawa barang-barang dan sa-orang orang muda ada mēngikut di-bēlakang-nya, sangat-tah elok rupa sifat-nya. Maka Dang Sēri Arif Laksana

pun sēgēra naik ka-rumah-nya bērkhabar ka-pada ēmak-nya itu. Maka Paman dan Kēmala-al-arifin pun sampai-lah ka-halaman rumah-nya, lalu mēlētakkan dukong-nya itu di-muka pintu. Maka istēri-nya pun datang mēngambil barang-barang ka-dapur di-bērikan-nya ka-pada anak-nya Dang Sēri Arif Laksana lalu sēgēra ia mēmasak makanan-nya itu. Maka Paman pun turun ka-pērugi bērsama-sama dēngan Kēmala-al-arifin langsung mēngambil ayer sēmbayang, lalu balek ka-rumah bērsama-sama dēngan Paman. Maka kata Paman, "Silakan-lah orang muda naik ka-tēratak hamba yang burok ini." Maka kata Kēmala-al-arifin "Baik-lah bapa-ku." Maka Kēmala-al-arifin pun lalulah naik ka-rumah Paman, dudok di-sērambi dēngan sēgala pērkakas-nya ka-pada tēmpat yang di-sēdiakan istēri Paman itu. Maka Paman pun ka-tēngah mēndapatkan anak istēri-nya, mēnyuroh mēmasak dēngan sēgēra-nya. Maka Paman pun balek pula mēndapatkan Kēmala-al-arifin. Maka Kēmala-al-arifin pun lalu mēngeluarkan punjut bēras pērbēkalan-nya itu, di-bērikan ka-pa-la Paman, kata-nya, "Bapa, ini bēras bēkalan hamba mita masakkan nasi karna hamba tiada-lah makan nasi yang lain-lain lagi dari-pada bēkalan ini." Maka di-sambut oleh Paman di-bawa-nya ka-pada anak istēri-nya di-suroh masakkan sērta di-khabarkan sēpērti kata Kēmala-al-arifin itu. Maka Dang Sēri Arif Laksana pun sēgēra mēngambil nyiru di-tuāngkan-nya bēras itu, di-lihat bērchampur sahaja dēngan pērkakas yang lain-lain-nya. Maka lalu di-indang olehnya di-pileh bēras sama bēras, rēmpah sama rēmpah, gula sama gula, ikan sama ikan, nyiur sama nyiur: sudah di-pileh tiada bērchampur lagi maka bēras itu pun di-masakkan ikan kachang; gula dan nyiur di-champur di-pērbuatkan bubor. Maka sa-tēlah sudah mustaed sakalian-nya, lalu di-hidangkan nasi bubur itu di-bubohkan ka-dalam sēmērit-nya: lalu di-angkatkan oleh Paman ka-hadapan Kēmala-al-arifin: maka Paman pun bērkata, "Ayohai orang muda silakan-lah makan sa-barang di atas kadar-nya." Maka sahut Kēmala-al-arifin sambil tērsēnyum, "Baik-lah bapa-ku; silakan-lah bapa-ku makan bērsama-sama." Maka Paman pun tērtawa, sērta mēmbuka hidangan itu bērsama makan dēngan Kēmala-al-arifin, sambil bērkata. Lēpas makan Kēmala-al-arifin pun bērpikir di-dalam hati-nya ;

“ Ini-lah baharu sampai maksud hati-ku, tēlah bērlagu-lah gēlora ombak yang bērnama ashek.” Maka sa-kētika itu bēr-ubah-lah warna muka-nya. Hata hidangan tēmpat makanan itu di-angkat oleh Paman ka-dalam, sērta mēnyorongkan tepak sireh ka-pada Kēmala-al-arifin dēngan bēbērapa hormat-nya lalu ia mēmakan sireh. Maka Paman pun masok balek ka-tēmpat-nya bērbaring-baring lēteh bērjalan itu. Kalakian istēri-nya pun bērtanya ka-pada Paman, “ Orang muda itu datang dari-mana ? dan hēndak ka-mana ia ? ” Maka sahut Paman, “ Orang ini datang dari nēgēri Shahar Desa ; hēndak bērjalan-jalan sahaja : tētapi sangat-lah hairan mula-mula tadi bērjumpa dēngan hamba, ia bertanyakan rumah tiada berdapur : kata hamba, ‘ tiada-lah hamba tahu rumah yang tiada bērdapur itu : ’ hamba mēngajak ia bērjalan ka-rumah kita ini. Kēmudian sampai pula mēniti titian yang kita ikut-ikut itu, di-kata-nya ‘ titi kēra ’ pula : diam juga hamba. Kēmudian sampai pula mēnēmpoh jalan yang lichah itu, di-kēnakan-nya gelut-nya di-dalam hobok yang dalam itu ; habis gēlut-nya kēna lumpur. Kēmudian lēpas itu masok hutan di-kēmbangkan-nya payong-nya. Maka keluar dari hutan mēnēmpoh padang elok di-kenchupkan-nya payong-nya. Sangat-lah hairan hati hainba mēlihat kēlakuan orang muda itu. Apa-kah sēbab-nya hal yang dēmikian itu ? ” Maka sahut istēri-nya, “ Sunggoh-lah sēperti kata tuan hamba. Apa-kah kēlakuan-nya yang dēmikian itu ? ” Hata, sahut Dang Sēri Arif Laksana ambil tērsenyum dēngan pērlahan suara-nya; “ Ayohai bapa dan ibu tiada-kah tahu hal kēlakuan orang muda itu ? ” Maka jawab ibu bapa-nya, “ Tiada-lah kami tahuhal orang muda yang dēmikian itu apa-apa sēbab-nya.” Maka kata Dang Sēri Arif Laksana, “ Ayohai, bapa-ku, ada pun yang di-katakan orang muda itu rumah yang tiada bērdapur itu misjid-lah yang tiada bērdapur titi yang di-katakan-nya titi kēra jikalau titi itu tiada pēmēgang sa-rupa-lah dēngan titi kēra ; bētul-lah orang muda itu. Ada pun di-dalam hutan ia mēng-ēmbangkan payong barangkali ranting patah, atau berak burong supaya ia tiada kēna mara bahaya dan najis ; tengah padang ia mēngunchupkan payong itu karna apa-apa najis-nya sa-kadar panas sahaja lalu-lah di-tahani : dan mēnēmpoh

lumpur itu tiada kēlihatan kalau kēna kaki-nya, bukan-kah suatu mara bahaya di-atas-nya, serta pula aral pērjalanan, dan di-tengah tērang tanah yang kēring boleh tampak dēngan mata-nya apa-apa hal yang ada di-situ; dēmikian-lah hal pēham hamba." Maka sahut bapa-nya al laki istéri " Sudah-lah sa-bēnar-nya sēpērti kata anak-ku itu, kēbodohan yang kēdua ini orang tua-tua tiada mēmpunyai akal sa-kali-kali." Sa-tēlah sudah bērkata-kata itu, sēmua-nya di-dēngar oleh Kēmala-al-arifin, maka ia pun mēnguchap shukur ka-pada Allah taala dēngan tērlalu amat kēsukaan-nya sēpērti kējatohan gunong manikam rasa-nya; sambil ia bērbaring-baring tiada mau tidur mata-nya hasrat-nya hēndak mēminang Dang Sēri Arif Laksana itu. Hata sa-kētika tidur hari pun siang, maka Kēmala-al-arifin pun bangun pērgi ka-pērugi hēndak mandi, sambil sēmbahyang suboh. Kēmudian lēpas sēmbahyang itu, baharu-lah Paman laki istéri bangun serta anak-nya Sēri Arif Laksana itu. Maka Paman dudok dēkat Kēmala-al-arifin mēmakan sireh. Maka Kēmala-al-arifin sēgēra-lah bērjabat salam mēnchiuñ tangan Paman, sēraya bērkata dēngan lēmah lēmbut buryi suara-nya, " Ayohai ayahanda hamba ada pun hamba dēngan sa-bēsar-bēsar maksud serta harap dēngan sa-bēsar-bēsar harap rēndah gunong tinggi-lah harap hamba ini; jikalau ada mudah-mudahan ihsan rahim bapa hamba ka-pada hamba dagang yang hina gharib miskin sa-kira-nya pinta pērhamba akan pēngisip atap itu yang tiris, lantai yang patah, buat mēngambil kayu dan pēnumbok damar bapa hamba. Maka jikalau tiada bapa ham- ba sampaikan sēpērti hasrat hati hamba ini, nēschaya bērpan-jangan kērosakan hati hamba mēnanggong pērhintaan." Ara-kian sa-tēlah di-dēngar oleh Paman akan kata Kēmala-al-arifin, sangat-lah kēsukaan hati-nya serta bērséri-séri warna muka-nya sēpērti kējatohan bulan matahari rasa-nya mēnērangi ru-mah-nya itu. Lalu ia bērkata, " Jikalau sudah anak-ku sudi bērsama dēngan bapa, orang yang dudok di-hutan pādang ini, tiada tahu adat lēmbaga dan rela pula bērbantalkan bēndul, bērtikarkan lantai, bērkēlambukan asap, sa-kali anak-ku sudi mēmēlihara bapa ini anak bēranak, yang bapa sa-ribu kali kēsukaan lagi, bērpētarohkan diri ka-pada anak-ku orang nēgēri; tētapi bapa bērtanggoh dahulu, mēmbēri tahu ka-pada saudara

dagang sakalian akan pěkérjaan kahwin anak-ku ini." Hata sa-tělah sudah běrkata-kata, Paman pun běrmohon ka-pada Kěmala-al-arifin pěrgi ka-rumah sakalian kaum kěluarga-nya, měmběri tahu dari-hal hěndak měnikahkan anak-nya Dang Séri Arif Laksana děngan Kěmala-al-arifin itu; maka těrlalulah sangat sukachita měrěka itu. Tělah sudah, maka Paman pun pulang ka-rumah-nya, sěrta běrmuafakat děngan istéri-nya sěrta běrtanya izin akan anak-nya itu. Maka sa-tělah izinlah Dang Séri Arif Laksana akan pěrkataan bapa-nya; kala-kina sa-tělah běrkata-kata itu, Paman pun kěluar měndapatkan Kěmala-al-arifin, sěraya běrkata sambil těrsěnyum měmandang Kěmala-al-arifin. Maka Kěmala-al-arifin tundok kěmalumaluan rupa-nya. Maka-sa-kětika lagi běrhimpun-lah sakalian kaum kělurga laki-laki dan pěrěmpuan datang ka-rumah Paman. Maka Kěmala-al-arifin měmběrikan wang bělanja makan isi kahwin ka-pada Paman dua ribu dinar émas. Maka di-sambut oleh Paman akan wang itu sěrta di-surohkan anak buah-nya měmběri barang-barang pěrkakas hěndak měmbuat kěnduri itu ka-pasar. Hata Paman pun dudok běkérja-lah tujoh hari tujoh malam běrsuka-sukaan makan minum di-jěmput sakalian haji lěbai dan imam khatib makan kěnduri itu měmběri arwah ka-pada roh dato nenek-nya. Maka sa-tělah di-mulaï Kěmala-al-arifin pun di-hiasi orang-lah di-bawa měnitikan limau dan běrinai di-hadapi oleh sěgala orang-orang tua-tua tabib dan bomor dan sakalian pawang-pawang dairah itu di-dudokkan di-atas gěta di-hadapi gunong-gunong těmpat pěrsandingan itu. Maka tampil-lah tabib dan bomon dan pawang měnjampi měnitik limau itu, lalu di-tuangkan minyak ka-dalam aver limau yang sudah di-sědiakan di-dalam batil pěrak sangat-lah elok rupa-nya sěpěrti gambar bulan suatu běrapit děngan gambar matahari dan tujoh biji bintang sa-kěliling-nya ya-itu bulan di-pagar bintang raksi-nya itu tělaga di-bawah bukit yang niaha baik sa-kali. Tělah di-lihat oleh tabib bomor pawang itu, maka sakalian měrěka itu pun těrsěnyum sakalian mělihat raksi elok sěpěrti yang děmikian itu; bělum pěrnah sa-orang makhluk pun měndapat titek limau yang děmikian itu. Sa-tělah sudah di-ambil oleh tabib sadikit ayer limau di-kachau-nya děngan daun sireh lalu di-chalitkan

ka-pada dahi Kémala-al-arifin. Maka nasi hadapan yang bér-bungakan kain sérba aneka pun di-angkat orang-lah di-hadapan Kémala-al-arifin. Maka Kémala-al-arifin mémbasoh tangan lalu mémakan sa-dikit-sadikit dëngan halus manis kélakuan-nya tértib dan lëndip rupa kélakuan-nya. Maka sa-kétika makan lalu-lah sudah ; mémbrasoh tangan sërta makan sireh sa-kapur. Hata Paman pun datang mënyambut tangan Kémala-al-arifin di-hantar balek ka-tëmpat përmadian ; lalu mëmandi ayer limau itu sëraya bérinai.

Maka sakalian pérëmpuan pun mëmbéri pakaian Dang Séri Arif Laksana sa-chukup pakaian mëmpélai ; sërta di-pimpin di-iringkan oleh sakalian orang tua-tua dan anak dara-dara naik ka-géta di-hadapan gunong-gunong tëmpat përsandingan itu. Maka khatib bomor dukun pun mëng-ambil-lah mënitekkan limau di-hadapan sanak saudara-nya masing-masing mëngadapi pékërjaan itu. Hata bërsamaan-lah raksi-nya Kémala-al-arifin jatoh ka-pada përigi di-bawah bukit ; yaani untong-nya baik këkal karal di-dalam sënang sëntosa kékayaan sa-lama-lama-nya. Maka pada kétika itu sëgala bunyi-bunyian gëndang sérundai gong chanang pun di-palu orang-lah, tërlalu amat elok bunyi-nya. Maka Dang Séri Arif Laksana pun di-angkat orang ka-tëmpat përmadian bérli-mau, mandi bérinai ; tëlah mandi bërsalin kain basahan tërlalu elok rupa-nya, sëperti bulan èmpat-bélas hari puteh kuning kulit-nya sëperti umbut di-sëntak rupa-nya. Maka têrurai-lah rambut-nya yang panjang tërlalu amat lëbat dëngan hitam sëperti dawat tumpah hingga sampai ka-tumit kaki-nya. Maka hairan-lah sakalian orang yang mëlihat Dang Séri Arif Laksana itu. Maka sëgëra-lah di-sanggul oleh istéri tabib yang tua-tua rambut Dang Séri Arif Laksana, sërta di-bawa masok ka-dalam pélamin yang sudah sëdia itu. Hata tampil-lah anak-anak têruna yang muda-muda bangkit ménarikan inai bérangkap-rangkapan tërlalu elok rupa limbai langkah gaya-nya mënyukakan hati yang mëlihat dia. Maka gëndang pun di-palu orang-lah, lagu *Alif alif pulung mërajok* nama-nya ; makin sangat-lah ashik orang orang muda itu mënari ; lëpas sa-orang, sa-orang pula ménarikan inai itu : maka api bunga inai itu sëperti

běrkěmbar dělapan-lah rupa-nya. Sa-tělah sudah, anak těruna yang muda-muda měnari; maka di-unjokkan pula inai ka-dalam sambil měnari. Maka di-sambut pula oleh orang muda-muda pěrěmpuan janda-janda sambil měnari yang lěmah lěmbut juga. Maka lalu měnari di-hadapan pělamin gunong-gunong itu měngěnakan langkah limbai, lěpas sa-orang sa-orang pula běrangkap-rangkap. Maka gong gěndang sěrunai pun běrbunyi měrawan-rawan lagu-nya, běraleh-nya lagu kětimpong janda gěrenak dua-bělas pula. Maka sangat-lah ashik sakalian janda-janda bangkit měnari těrgeram hati anak dara měněngar bunyi itu. Hata hari pun hampir-lah dini-hari. Maka Kěmala-al-arifin di-tampal oleh sakalian pěrěmpuan istéri pěgawai yang tua-tua děngan inai sa-chukup-chukup jari tangan dan běrinai sa-hari bulan di-tapak tangan kanan dan kiri dan běrinai pula pěrimpin? kaki kanan dan kiri sa-kěliling, langsong pula berinai kělěngkeng kiri běrchanggal měrak. Tělah sudah sakalian istéri pěgawai-pěgawai pun balek masok ka-dalam; tinggal-lah Kěmala-al-arifin tidur běrsama-sama budak-budak yang muda itu. Maka ada pun Dang Sěri Arif Laksana pun děnikian juga; di-inai oleh pěrěmpuan janda-janda yang tua-tua. Arakian tělah sudah hari pun hampir akan siang; ayam běrkokok fajar měnyingsing tampak chěrah: Maka sakalian orang měnari pun běrhěnti-lah běrjamu makan minum pulu běrsuka-sukaan. Lěpas makan masing-masing pun tidur-lah běrkaparan di-tengah rumah pěnong sěsak; langsong ka-balai dan kěluar těmpat pěrtanakkan nasi iti.

Tělah hari siang masing-masing pun bangun měnjabat kěrja, laki-laki dan pěrěmpuan; měnyěmběleh kěrbau kambing ayam itek masok ka-bangsal, těrlalu amat sebok pěkěrjaan-nya. Maka hari pun tinggi-lah; Kěmala-al-arifin bangun dari tidur pěrgi mandi ka-pěrigi di-iringkan oleh orang muda-muda itu; lěpas mandi lalu naik ka-rumah. Maka hidangan pun di-angkat orang-lah; Kěmala-al-arifin měmbasoh tangan lalu měmakan. Maka orang muda-muda pun běrmain-lah biola měmukul rěbana, běrsambutan bunyi gong dan chanang sambil běrpantun sěloka; děnikian-lah bunyi pantun-nya lagu *Lanang* nama-nya.

Lanang Ayohai, lanang :
 Lanang papan jati ;
 Bukan lanang mabok pinang ;
 Mabok orang tadi

Maka sahut sakalian janda-janda dari-dalam pělamin itu
 sambil měmukul rěbana juga běraleh, lagu *Orang Padang*
 nama-nya.

Orang Padang lalu běrěmpat,
 Chobak-chabek tépi kain-nya ;
 Barang hilang manakan dapat
 Chari lain tukar ganti-nya :
 La-la-li ; ayoh ! nyona. Mana dia ?

Hěmpaskan apa měntimun dondang ?
 Sayang kěrontang bagi běrtali :
 1ěpaskan apa abang 'nak pulang ?
 Ada untong balek ka-mari.

Api-api pagar di-dusun,
 Anak Kěling běrgělang kacha :
 Bukan-nya mati karna rachun
 Mati di-kěrling ekur mata.

Tinggi bukit gunong Mak Buah ;
 Kědudok tiada běrbunga lagi :
 Sudah dapat gading běrtuah,
 Tandok tidak běrguna lagi.
 Pukul gěndang lagu sěnayong ;
 Pukul chanang jarang sa-kali :

Putus běnang dapat di-hubong ;
 Putus arang sudah sa-kali.
 Layang-layang měnyambar bueh,
 Hati-hati di-padang těmu :
 Kaseh sayang di-chari boleh ;
 Sa-tuju di-hati jarang běrtěmu.

Pukul gēndang tiup sērunai
 Raja bērangkat dari sabērang :
 Puteh mata si burong punai
 Arak masak di-tunggu hēlang.

Maka masing-masing bērsindiran pantun : tēlah sudah sa-kētika lagi lalu bērhēnti-lah masing-masing mēnjabat kērjanya bērmasak-masak makan minum bērsuka-sukaan.

Sa-tēlah sudah tujoh hari tujoh malam, ka-pada saat kētika yang baik, maka Kēmala-al-arifin di-bēri oleh Paman dan sakalian pēgawai-pēgawai memakai pakaian mēmpelai sēperti adat dahulu kala ; sērta di-putuskan kērajat-nya oleh tabib-tabib itu di-andam rambut di-dahi dan di-tēngkok-nya, tērlalu amat elok-nya ; sērta di-bēri pula mēmakai ; pērtama di-kēnakan sēluar alang kain alang baju alang, bērikat pinggang kain chindai.

Maka di-sisipkan kēris tērapang ulu kēnchana ; di-kēnakan pinding émas bērat sa-bungkal dan tengkolok bērsēring yang bērchahaya-chahaya. Tēlah mustaed sakalian-nya lalu di-dudokkan di-atas gēta yang bērtingkat tujoh bērtēkat suji timbul.

Maka tērsēbut-lah istēri Paman dēngan istēri pēgawai-pēgawai imam khatib yang tua-tua sērta 'to bidan tua mēngutuskan kērajat Dang Sēri Arif Laksana di-atas gēta bērtingkat lima bērtēkat sulam di-hadapan sēgala saudara dagang kaum kērabat-nya. Maka di-mulaï oleh 'to bidan tua di-bubohkan bēnang panch-warna di-leher Dang Sēri Arif Laksana dan dua batang liliin di-lēkatkan ka-pada chērmīn muka, di-alingkan tiga kali dari kanan ka-kiri dan ka-kanan di-taburi bērteh bēras di-;ērcekkan tēpong tawar. Maka rambut-nya di-kēringkan tēpong tawar, dan rambut di-hadapan dahi di-ambil sa-kira-kira-nya besar puting kachip di-buboh minyak liliin lalu di-jampi oleh 'to bidan.

Sudah habis isharat pētua, lalu di-kērat oleh 'to bidan dēngan gunting ; maka putus-lah rambut itu pangkal-nya mēng-adap ka-pada Dang Sēri Arif Laksana sangat-lah elok pēmutus kērajat itu. Maka sa-luroh badan mēmpelai itu pun di-asapkan oleh 'to bidan dēngan kēmēnyan. Tēlah habis pēkērajan itu, maka tampil-lah istēri imam yang tua mēngandam dan

mengundai dan di-turunkan anak rambut tukang kundai-nya tērlalu amat elok rupa-nya tērsērlah sifat Dang Sēri Arif Laksana umpania bulan pēnoh pērnama ēmpat-bēlas hari bulan, gilang-gēmilang chahaya-nya. Maka hairan-lah sakalian yang, mēngadap itu sērta di-sikat rambut-nya yang panjang tērlalu lēbat lagi hitam bērkilat-kilat di-sanggul oleh-nya.

Sanggul bērnama lipat pandan,
 Anak rambut-nya bagai di-dandan,
 Usul majlis sifat-nya badan,
 Laksana gambar suatu tēladan.

Maka lalu di-kēnakan pula bunga sanggul ēmas bērsēlang pudi bērkilat dahi pancha-logam; di-kēnakan chēlak pula

Bērsifat alif, bērchēlah mata;
 Gigi-nya puteh asmara danta;
 Dahi pērmai sangat rata.

Hata sa-tēlah itu di-bēri mēmakai kain jong sarat bērtabur bēnang ēmas bērsēlangkan kain linau angsana bērbaju ungu sutēra dahulu kala bērpinding ēmas bērat sa-tēngah bongkal bērchinchin bunga nyiur bērgelang sudu ēmas ēmpat tingkat sa-bēlah bērkērawang bērgenta dua tingkat bērchanggal mērak di-jari kēlengkeng kiri, jari-nya halus tombak sērai tērlalu amat chantēk majlis-nya.

Sa-tēlah mustaed sakalian-nya, maka Paman pun mēnbēri arwah di-balai makan minum sēmua-nya imam pēgawai sēgala anak buah-nya. Maka di-rumah pun dēmikian-lah juga makan minum sakalian pērēmpuan. Hata Kēmala-al-arifin pun di-bēri oleh istēri pēgawai uang tua makan di-atas sēmbērip mēng-adap suatu hidangan. Maka halua nemat pula di-pēridarkan orang-lah.

Tēlah sēlēsai dari-pada kēnduri itu, Paman pun datang-lah mēndapatkan mēnantu-nya mēnunjokkan sireh nikah ka-pada sa-orang imam minta nikahkan anak-nya dēngan Kēmala-al-arifin dēngan mohar ēmas kahwin-nya sa-ribu dinar ēmas. Tēlah di-sambut oleh imam itu lalu di-bacha khutbah nikah; sērta di-ijapkan oleh tuan imam nikah Kēmala-al-arifin dēngan

Dang Séri Arif Laksana. Maka tēlah di-kabulkan oleh Kēmala-al-arifin nikah itu dēngan mahar-nya sa-ribu dinar ēmas. Tēlah sudah, tuan imam pun mēmbacha doa sēlamat ; kēmudian sēlawat akan nabi salalahali wasaalam, tiga kali di-sahut oleh orang di-balai gēmuroh bunyi-nya. Maka Kēmala-al-arifin pun di-pimpin oleh tuan imam naik ka-atas julangan lalu bērarak turun dari balai itu, bērkēliling kampong itu dēngan gēndang sērunai gong chanang tērlalu adzmat bunyi-nya dēngan sorak sakalian orang muda-muda. Maka apabila balek ka-halaman balai itu sēgala pēndēkar pun bērmain silat bērtētakkan pēdang bērtikamkan tumbuk lada. Maka sorak pun gēmuroh-lah bunyi-nya. Tēlah sampai-lah ēnam kali giliran, kēmudian hari pun pētang-lah. Maka Kēmala-al-arifin di-arak oleh orang-lah mēnuju ka-rumah. Maka apabila sampai, imam yang tua bērdiru-lah di-tangga. Maka pintu pun di-tutup oleh istēri tuan pun imam itu dēngan kain chindai tiada di-bēri naik. Maka tuan imam pun mēminta bukakan pintu itu dēngan sēgēra-nya. Maka jawab istēri-nya, "Tēbus dahulu pintu ini baharu boleh di-bēri masok." Maka tuan imam pun sēgēra mēnunjokkan rojak-nya. Maka kata istēri imam itu, "Sahaya ta'mahu rojak sireh ini apa guna-nya ka-pada sahaya ?" Maka di-bērikan oleh imam sērban jubah-nya pula. Dēmikian juga kata istēri-nya, "Tiada mau kita bukakan pintu itu." Hata maka imam pun mēngambil chinchin tolok Suleiman dari-pada jari Kēmala-al-arifin di-bērikan ka-pada istēri-nya; baharu-lah di-bukakan pintu itu sērta di-chuchuri ayer sēlamat ka-atas daun pinang tiga kali. Maka tuan imam pun mēmimpin tangan Kēmala-al-arifin naik bērtēmu-lah dēngan Dang Séri Arif Laksana bērsama-sama naik ka-atas tēmpat pērsandingan di-dudokkan di-kanan Dang Séri Arif Laksana. Maka nasi hadapan yang bērbunga sahalat dan tēlur di-angkat orang-lah ka-hadapan Kēmala-al-arifin kēdua laki istēri-nya. Maka tampil-lah istēri pēgawai yang tua mēnyuapkan dia kēdua laki istēri-nya bērsuap-suapan. Maka ka-pada kētika itu sangat-lah elok rupa-nya sēpērti bulan dēngan matahari. Hata sa-kētika bērsanding itu, Paman pun datang-lah kēdua laki istēri. Maka Kēmala-al-arifin kēdua laki istēri pun mēnyēmbah mēntua-nya itu. Maka di-sambut oleh Paman dēngan suka-chita-nya sērta mēnyuroh anak-nya masok ka-dalam pēlamin.

Maka Kémala-al-arifin pun di-bawa-lah oleh istéri imam yang tua-tua masok ka-dalam pělamin itu lalu běrkait kělingking-nya sama-sama. Kata istéri imam itu, "Ayohai anak-ku tuan běrkait kělingking ini ; jangan anak-ku lěpas jari kělingking istéri anak-ku itu ; jikalau lěpaskan pětua orang tua-tua něschaya sěgěra-lah anak-ku běrchérai děngan istéri anak-ku." Maka Kémala-al-arifin pun térsenyum měněngarkan nasihat istéri imam itu ; lalu di-kěmaskan-nya jari kělingking-nya měměgang jari kělingking istéri-nya itu. Maka sampai-lah ka-dalam pělamin, tabir yang běrdaun budi tiga lapis pun di-labohkan orang-lah. Maka di-angkat-lah pula nasi damai ka-hadapan Kémala-al-arifin kědua laki istéri. Lalu di-suroh istéri imam dan orang tua-tua makan kědua-nya ; makan sa-dikit děngan kěmaluan ; tělah sudah měmbasoh tangan lalu měmakan sireh di-dalam běkasnya. Kémudian sakalian istéri imam dan orang tua janda dan dara pun kěluar-lah dari dalam bilek itu masing-masing pula makan běrsuka-sukaan. Arakian, maka térsěbut-lah kěsa Kémala-al-arifin di-dalam pělamin akan měmujok istéri-nya děngan běrbagai-bagai pujok sbaer pantun sěloka měnyukakan hati istéri-nya ; sampai ini-hari, baharu-lah Kémala-al-arifin tilur laki istéri-nya ; ayam pun běrkukok ungka pun běrbunyi sayup-sayup bahasa měrawankan hati orang yang ashik běrahi. Hata sa-kětika lagi hari pun siang-lah. Maka Paman laki istéri pun měnyuroh siapkan sakalian pulut yang sudah běrkukus pada malam itu sěrta děngan halwa nemat karna hěndak měmandikan sapat anak-nya dua laki istéri. Maka mustaěd-lah sakalian-nya ayer buyong běrjari lipan daun nyiur běrtélok běrmacham-macham rupa-nya děngan běrteh běras kunyit tépong tawar. Maka hari pun sampai waktu asar. Maka istéri imam yang tua-tua pun měmimpin Kémala-al-arifin kědua laki istéri ka-těngah rumah itu di-dudokkan kědua-nya di atas kuda-kuda Paman, sudah běrsalin kain basahan. Maka tampil-lah pawang měnjampi, di-tabur běras kunyit, di-perchek tépong tawar itu. Maka diběntangkan kain puteh di-atas kěpala kědua-nya lalu di-chuchurkan oleh pawang ayer buyong ka-atas Kémala-al-arifin kědua laki istéri. Maka rambut Dang Séri Arif Laksana diuraikan oleh 'to bidan sa-hingga sampai měnyapu tumit-nya těr-lalu lěbat lagi hitam běrkilat. Sa-tělah sudah, di-chuchurkan

oleh 'to bidan ayer yang tujoh buyong itu, kẽmudian baharulah pula kẽdua bidan itu b  rmainkan daun nyiur yang b  rt  bok di-atas kain puteh itu dan di-atas k  pala K  mala-al-arifin laki ist  ri d  ngan b  b  rpa jampi 'to bidan k  dua-nya itu supaya m  mbuangan siyal j  malang k  dua-nya. Hata sa-t  lah g  nap tiga kali b  rhenti-lah. Maka kain puteh pun di-ikatkan pula ka-pada K  mala-al-arifin laki ist  ri s  rta di-buboh b  nang pancha-warna d  ngan dua batang dian t  rl  kat ka-pada ch  rmin b  sar. Maka di-alingkan oleh 'to bidan tiga kali t  rkadang-kadang dari kanan m  mbawa ka-kiri dan t  rkadang-kadang dari kiri m  mbawa ka-kanan. L  pas itu, apa-tah lagi? Sakalian orang-orang tua dan muda laki-laki dan p  r  mpuan k  chil dan b  sar pun b  rchrurah-churahkan b  rsimbar-simbar-kan ayer itu b  rhambat k  jar ka-sana-ka-mari; ada yang m  ngambil lumpur tahi k  rbau dan tanah l  mbah b  rlumur-lumur ka-badan masing-masing b  rlari-lari ka-sana ka-mari d  ngan sorak t  mek-nya t  rtawa g  lak-g  lak masing-masing, s  rta orang yang m  mukul g  ndang s  runai gong chanang pun habis-lah basah s  mu-nya di-sambar oleh m  r  ka itu t  rlalu suka-chita-nya. Di-dalam rumah pun orang p  r  mpuan d  mikian-lah juga; s  gala anak dara-dara b  rlarian ka-sana ka-mari di-hambat di-k  jar oleh janda-janda itu di-simbar d  ngan ayer di-dalam batil sa-orang sabuah habis-lah basah. Maka di-k  jar pula oleh anak dara-dara itu m  nyimbar mana-mana kawan-nya yang b  lum basah lagi itu.

Arakian, hari pun p  tang-lah; masing-masing b  rh  nti. Maka K  mala-al-arifin laki ist  ri pun b  rsalin kain basahan lalu di-bawa oleh 'to bilan masok ka-dalam p  lamin di-b  ri m  makai s  p  rti m  mp  lai masa b  rsanding dahulu k  dua laki ist  ri. Maka t  lah sudah-lah, lalu di-bawa oleh 'to bidan d  ngan ist  ri-nya, Paman s  rta sakalian p  gawai naik ka-atas gunong-gunong itu balek, di-sandingkan s  p  rti dahulu juga m  makan nasi adap-adap. Maka K  mala-al-arifin pun m  mak-an-lah k  dua laki ist  ri di-atas kadar masing-masing tiga suap lalu sudah; m  makan sireh di-dalam tepak. T  lah sudah, K  mala-al-arifin k  dua laki ist  ri pun m  nyembah m  ntua-nya k  dua laki ist  ri s  rta di-bawa oleh 'to bidan masok ka-dalam p  lamin itu; tabir yang b  rdaun budi pun di-labohkan

orang-lah. Maka Kémala-al-arifin ashik dēngan gurau sēnda pantun sēloka mémujok istéri-nya dēngan bērbagai bunyi-nya.

Hata tēlah sampai-lah tujoh hari tujoh malam, maka lēmbut-lah hati Dang Séri Arif Laksana, mau-lah bērgurau sēnda dēngan suami-nya bērsuka-sukaan sa-bagaimana adat orang laki istéri. Maka pada kēesokkan hari-nya Paman laki istéri bērkēndurikan akan mēmbēri sēlamat anak-nya sudah bērdamai sa-bagaimana orang laki istéri. Maka Kémala-al-arifin mēmakai laki istéri sa-ka-dar sahaja kēluar mēnyēmbah mēntua-nya laki istéri ;

Sēmbah bērnama Lela bantut ;
 Chantek majlis di-sébut ta'patut ;
 Mēlētakkan gaya tangan ka-lutut,
 Sajak anggun, tiada kēmētut.

Maka di-sambut oleh Paman sēmbah anakanda kēdua laki istéri dēngan bēbērapa doa-nya pula, supaya sēlamat anak-nya. Sa-tēlah sudah, Kémala-al-aiifin kē lua laki istéri masok balek ka-dalam pēlamin bērsuka-sukaan dēngan pēlbagai shaer mēn-unjokkan kēbajikan-nya masing-masing ya-ini hēndak bēradu bijak kē-lua-nya. Maka lalu di-bēri Kémala-al-arifin tēki-tēki ka-pada istéri-nya, dēmikian-lah bunyi-nya.

“ Adinda Dang Séri Arif Laksana
 Dēngari tē-tēki kakanda yang hina
 Tiada bērsētuju lafath dan maana
 Dēmikian-lah bunyi dēngan rinchana :
 Sudah mustaed sa-buah kota,
 Chukup dēngan alat sēnjata ;
 Musoh-lah banyak sudah-lah nyata
 Kētika malam bērpērang-lah sērta.”

Tēlah di-dēngar oleh Dang Séri Arif Laksana bunyi tē-tēki suami-nya itu, sēraya mēnyahut madah dēngan pērlahan-pērlahan suara-nya, halus manis bunyi-nya,

“ Ayohai kakanda usul běstari,
 Ini-lah tě-těki kakanda měmběri
 Sudah-lah adinda tiada běrpěri
 Bělum pěrnah lagi di-děngari
 Pěrang-lah sěrta běrtanding kubu
 Ashkar nyamok datang měnyěrbu
 Di-katakan kota ini-lah kělambu ;
 Api di-pasang pělita běrsumbu.
 Api di-pasang nyata-lah pěsti
 Nyamok měnchuchok banyak-lah mati
 Baharu-lah puas rasa-nya hati ;
 Sěkarang boleh adinda bunyi.”

Tělah di-děngar oleh Kěmala-al-arifin jiwab istěri-nya těrlalu arif bijaksana, maka ia pun těrsěnyum těrlalu amat sukachita hati-nya, tiada dapat di-katakan lagi sěrta měmběri tě-těki pula děmikian-lah bunyi-nya itu,

“ Suatu běnda běrtabat-nya hina,
 Ka-pada orang sangat běrguna ;
 Masa běrjalan ka-mana-mana
 Tiada ia tidak sěmpurna.

Sa-tělah di-děngar oleh Dang Sěri Arif Laksana tě-těki suami-nya itu, lalu ia měnyahut děngan pěrlahan suara-nya ;

“ Tiada sěmpurna sudah-lah těntu
 Karna ia měnolong bantu,
 Jikalau tidak měmakai sěpatu
 Luka-lah kaki těrkěna batu.”

Maka Kěmala-al-arifin těrsěnyum, sěraya měmakan sireh lalu měmběri tě-těki pula, sambil běrsandar di-bantal běsar di-atas chiur yang dua-bělas tingkat itu, sěraya měmběri tě-těki děmikian-lah bunyi-nya,

“ Měnyampaikan maksud di-dalam hasrat,
 Sangat-lah kěmuliaan di-dalam akhirat
 Jika tiada jadi mudzarat,
 Barang yang rěngan jadi-lah běrat.”

Maka Dan Séri Arif Laksana pun těrsenyum, sěgěra-lah měnyahut tě-teki itu :

“ Jadi-lah běrat ayohai kakanda
 Jikalau sa-kira rial tiada
 Maksud ta' sampai di-dalam dada,
 Di-běnchi orang tua dan muda.
 Pikir-lah kakanda Kěmala-ál-arifin,
 Děngan rial hěndak-lah dampin ;
 Jikalau tiada barang sa-kěping,
 Pěrut pun lapar těntu-lah mělěmpin.”

Tělah di-děngar oleh Kěmala-al-arifin jawab isteri-nya, sěraya těrsenyum ; maka Kěmala-al-arifin měngajak isteri-nya makan, lalu měmakan kědua-nya děngan kěmalu-malaan, sambil běrgurau sěnda. Tělah sudah makan lěmping yang lazzat chita rasa-nya ; lalu měmakan sireh di-dalam těpak zaman dahulu kala. Maka Kěmala-al-arifin pun běrkata, “ Ayohai adinda, choba-lah silakan pula měmběri kakanda tě-teki pula kakanda sudah měmběri adinda tě-teki tiga pěrkara.”

Maka sahut Dang Séri Arif Laksana: “ Ayohai kakanda adinda tiadatahu měmběri tě-teki karna těrlalu amat bodoх-nya tětapi di-atas kadar-nya di-pandu juga ; děngar-lah oleh kakanda sa-běrapa bunyi-nya,

Ayohai kakanda muda yang po'ta
 Suatu tě-teki pěrsěmbahkan sěrta.
 Ini-lah těrlintas di-dalam-nya chita,
 Di-gěrakkan tuhan alam sa-mata.
 Ayohai kakanda arif bustari
 Suatu tě-teki adinda měmběri
 Sědiakan kota sa-buah něgěri
 Langit dan bumi indah běrsěri.
 Indah-nya bukan alang kěpalang,
 Langit běrawan bumi chěměrlang
 Jikalau sa-kira ia něnghilang
 Lěmah sakalian sěndi dan tulang.”

Sa-telah di-dengar oleh Kémala-al-arifin tě-těki istéri-nya-ségéra těrsényum, sambil měnjawab tě-těki itu dengan sě-gěra-nya.

“Langit dan bumi itu alam,
Chahaya těrang tiada-lah kělam
Kémuliaan ka-pada sakalian islam,
Itu-lah gérangan bérnama talam.
Sěndi dan tulang lěmah angguta
Měski pun ada pula harta
Nasi dan gulai kalau ta’nyata
Rela bérutang atau měminta.”

Maka Dang Séri Arif Laksana pun těrsényum měněngarkan bijaksana suami-nya itu ; lalu měmbéri těki-těki pula

“Unggas pérmainan Sang Yang Dewata
Paroh-nya tajam laksana pěrmata
Měmakan buah chahaya mata,
Sa-běsar pěrtolongan ka-pada kita.

Děmi di-dengar oleh Kémala-al-arifin, ia pun sěgéra měnjawab tě-těki istéri-nya itu, děmikian-lah bunyi-nya,

“Bérnama tua měngambil padi
Sěrta pula měnghilangkan badi
Sakalian pěkérjaan sěmua-nya jadi.”

Arakian Dang Séri Arif Laksana sěgéra měmbéri tě-těki pula.

“Mahaligai puteri di-měrchu alam,
Lantai-nya lěmbut sěperti tilam
Dayang-dayang bérnyanyi hari pun malam,
Bulan pun těrang tiada-lah kělam.”

Maka Kémala-al-arifin pun běrmadah, sambil měnafasi istéri-nya: “Ayohai adinda sangat-lah bijaksana-nya tuan nya-wa kakanda ini rupa-nya.” Maka Dang Séri Arif Laksana pun kěmalu-maluan-lah měněngar pěrkataan suami-nya itu, sambil tundok měmakan sireh. Maka Kémala-al-arifin sangat-lah ashik běrahi melihat istéri-nya sěraya měnjawab tě-těki itu děmikian-lah bunyi-nya,

“ Kétika itu bulan pun těrang,
 Naik ka-kandangan sakalian orang ;
 Měngerek padi di-balai jarang,
 Mělagukan lotah pantun di-karang.
 Alangkah suka di-dalam-nya dada
 Běrasa ingin hati kakanda
 Hěndak běrlotah děngan adinda
 Sěrta běrmain běrgurau sěnda.”

Sa-běrmula tělah di-děngar oleh Dang Sěri Arif Laksana kata suami-nya itu, maka ia pun těrsényum sambil běrkata, “Sunggoh kakanda suka juga ka-pada orang yang ahli-nya, jikalau tiada ahli-nya tiada ia suka, pěnat sahaja běrjaga kaki sakit di-makan oleh baji padi itu kěrěngkong sakit suara sěrak.” Maka Kěmala-al-arifin pun diam, lalu masok katěmpat tidur lalu tidur kělua-nya děngan běrsuka-sukaan. Sa-tělah hari siang, maka kědua-nya pun pěrgi-lah mandi kapěrigi, měngambil ayer sěmbahyang suboh. Sa-tělah sudah lěpas sěmbahyang suboh itu, Dang Sěri Arif Laksana pun měnyěmbah ka-pada suami-nya ; maka di-sambut oleh Kěmala-al-arifin děngan sukachita-nya.

Maka těrlalu-lah amat kaseh sayang akan istěri-nya Laksana Adam děngan Hawa, sěperti Sěrgandi děngan Ranyunia umpama Zuleikha děngan Yusop, tiada běrchérai barang kamana pěrgi ka-rumah sanak saudara-nya Dang Sěri Arif Laksana di-jěmput oleh měreka itu makan.

Sa-běrmula tělah gěnap-lah Kěmala-al-arifin tiga bulan sudah lěpas kahwin-nya itu, maka ia pun těringat-lah akan pěrjanjian-nya děngan baginda karna sudah sampai sa-bělas bulan sudah. Maka ada-lah ka-pada suatu hari Kěmala-al-arifin běrkata ka-pada istěri-nya, “ Ayohai adinda Dang Sěri Arif Laksana, yang kakanda ini insha llah taala jikalau ada mudah-mudahan hěndak běrmohon-lah balek ka-pada adinda. Jikalau ada sudi adinda, maka adinda pun hěndak kakanda bawa juga balek sa-kějap měndapat raja kakanda, dan běrjumpa orang tua kakanda.

Tělah di-děngar oleh Dang Sěri Arif Laksana akan kata suami-nya, maka ia pun rela-lah. Maka ka-pada kétika yang

baik langkah sēdang budiman pagi-pagi hari, maka Kēmala-al-arifin bērmohon-lah ka-pada mēntua-nya laki istéri. Maka Paman laki istéri pun mēmēlok mēnchium anak-nya kēdua itu dēngan tangis-nya. Maka Kēmala-al-arifin pun kēdua laki istéri mēnurut sama mēnangis kēdua-nya sērta bērtangis-tangisan. Maka Paman laki istéri mēnghantar sa-hingga sampai ka-tēpi ladang-nya itu. Maka Kēmala-al-arifin kēdua laki istéri bērmohon-lah bērjalan masok hutan kēluar hutan, masok padang kēluar pādang masok rimba kēluar rimba, naik gunong turun gunong, mana-mana malam bērhēnti.

Alkesah tērsēbut-lah baginda Sultan Shahariman nēgéri Askalan Rum, tēlah sampai-lah sudah pērjanjian baginda dēngan putera angkat baginda Kēmala-al-arifin, sa-bēlas bulan itu, baginda pun sangat-lah kēmashghulan hati-nya tiada mēnēngar apa-apa pērkhabarān dari-pada anakanda baginda, entah hidup entahkan mati, karna ia bērjalan dēngan sa-orang diri-nya. Maka baginda pun mēmanggil mēnteri, hulubalang pahlawan-nya hēndak bērmēshuarat. Maka baginda pun mēnitahkan mēnteri hulubalang-nya suroh bērlēngkap alat-nya akan mēnchari Kēmala-al-arifin. Maka baginda pun bērangkat masok ka-dalam istana. Maka sakalian raja-raja dan orang bēsar-bēsar rayat hina dina kēmbali ka-rumah-nya masing-masing. Hata tēlah datang kēesokkan hari-nya, maka sakalian mēnteri hulubalang pun bērlēngkap-lah akan alat itu mēnantikan saat kētika yang baik.

Kalakian tērhēnti-lah kesah baginda tēngah bērsiap mēnyu-roh mēnchari itu; maka tērsēbut-lah pula kesah Kēmala-al-arifin bērjalan itu. Sēlang antara bēbērapa lama-nya, dua-puloh hari pērjalanan ka-pada waktu maghrib ia pun masok-lah ka-dalam nēgéri-nya itu, langsong kēdua-nya ka-rumah ayahanda bonda-nya. Maka pada kētika itu ayahanda bonda-nya leka oleh mēnangis sahaja tēngah mēmakan nasi. Maka Kēmala-al-arifin sampai di-pintu pagar-nya, ia minta khabarkan ka-pada ayah-nya ka-pada budak pēnunggu pagar itu, mēngatakan ia ada sampai. Maka budak itu pun bērlari-lah mēngadap dato' biduanda di-khabarkan kata-kata Kēmala-al-arifin itu. Dēmi biduanda mēnēngar kata budak itu, maka ia kēdua laki istéri dēngan pēngasoh Kēmala-al-arifin sēgēra-lah tērjun bēr-

lari dari rumah-nya ka-pintu pagar itu. Maka apabila bĕrjumpa dĕngan anak-nya di-pintu lalu di-pĕlok di-chium-nya sĕrta dĕng-an tangis-nya, "Ayohai anak-ku, buah hati-ku, pĕrasaan ayah-anda bonda anakanda sudah mati, tiada mĕnĕngar pĕrkhabaran orang pun, anakanda pun sampai mati tiada mĕmbéri tahu ka-pada ayahanda bonda ini." Maka sahut Kĕmala-al-arifin : "Ya ayahanda bonda, yang tĕramat jauh tĕmpat anakanda pĕrgi itu payah orang sampai ka-sana." Sa-tĕlah sudah istĕri biduanda pun mĕmimpin tangan mĕnantu-nya masok ka-dalam pagar itu, langsung ka-rumah sa-kali, sĕrta di-dudokkan di-atas chiur yang indah dĕngan sakalian orang pĕngiring itu, di-jamu makan minum sa-bagaimana adat aturan orang bĕsar-bĕsar di-dalam nĕgĕri itu lalu di-hiasikan tĕmpat tidur yang indah-indah. Maka Kĕmala-al-arifin pun masok-lah tidur kĕdua laki istĕri-nya bĕkas lĕlah pĕnat bĕrjalan itu di-pichit oleh hamba sahaya sakalian tuboh-nya laki istĕri, dan sakalian pĕngiring-nya dudok ka-pada tĕmpat yang sudah di-sĕdiakan itu dĕngan tĕrlalu amat chĕn-dĕra tidur-nya, karna tĕrlalu pĕnat dua-puloh hari dua-puloh malam tiada pĕrnah tidur yang jĕnak. Maka sa-kĕtika tidur hari pun siang-lah ia pun bangun pĕrgi mandi dan mĕmbasoh kain baju-nya; tĕlah hari tinggi Kĕmala-al-arifin kĕdua laki istĕri pun bangun dari tidur-nya pĕrgi mandi ka-kolam. Maka biduanda laki istĕri dĕngan sakalian orang isi rumah-nya sangat-lah hairan mĕmandang paras mĕnantu-nya itu, ka-pada pĕrasaan hati-nya sĕpĕrti bidadari baharuturun dari kĕyangan rupa sipat-nya, tĕrlalu amat chantek majlis mĕnantu-nya itu. Maka ada-lah ka-pada suatu hari bonda pun mĕngajakan anak-nya Kĕmala-al-arifin mĕng-adap baginda; mĕnyuroh anak-nya bĕrsiap. Maka Kĕmala-al-arifin mĕmakai sa-kadar sahaja, istĕri-nya Dang Sĕri Arif Laksana mĕmakai dĕmikian-lah juga. Tĕlah sudah, maka biduanda laki istĕri pun dĕngan pĕngiring-nya pĕrgi-lah mĕngadap baginda ka-balai rongsĕri. Hata sampai ka-pĕrsimpangan jalan dĕkat istana itu, biduanda pun mĕmbawa anak-nya Kĕmala-al-arifin mĕngadap bonda ka-balai dan istĕri biduanda mĕmbawa mĕnantu-nya mĕngikut pintu istana. Hata tĕlah di-lihat oleh Dato Kĕmala Sĕri pĕnghulu istana pĕrmohonkan ka-pada pĕrmaisuri yang kĕempat, maka kĕempat pĕrmaisuri pun sĕgĕra bĕrangkat ka-pada pintu istana dĕngan dayang-dayang sakalian mĕnyam-

but istéri biduanda itu: sērta sampai istéri biduanda dan Dang Sēri Arif Laksana mĕnyĕmbah pĕrmaisuri kĕempat. Maka di-sambut pĕrmaisuri dĕngan sukachita, di-pimpin tangan Dang Sēri Arif Laksana, di-bawa naik ka-dalam istana-nya, di-dudokkan di-atas hamparan yang mulia sambil mĕnyorongkan puan. Maka sangat-lah hairan pĕrmaisuri kĕempat mĕlihatkan rupa paras Dang Sēri Arif Laksana itu, sērta dĕngan isi istana sakalian. Hata biduanda pun sampai-lah mĕngadap baginda ka-balai lalu di-tĕgur oleh baginda, "Ayohai saudara hamba biduanda, mana-tah anak mĕnantu kita?" Maka sĕmbah biduanda, "Didek yang pĕrĕmpuan sudah di-bawa oleh hamba tuanku ka-dalam istana mĕngadap paduka adinda yang kĕempat; patek dĕngan didek ini datang ka-sini mĕngadap duli yang maha mulia."

Démi di-dĕngar oleh baginda, maka baginda pun sĕgéra turun dari singgasana mĕmimpin tangan Kĕmala-al-arifin dan biduanda di-bawa masok ka-dalam istana bĕsar. Maka kĕtika itu di-dapati adinda baginda kĕempat tengah di-hadapi oleh istéri biduanda dan mĕnantu-nya Dang Sēri Arif Laksana pĕnoh sĕsak di-dalam istana itu, kĕchil bĕsar hina dina. Maka baginda pun tĕrpandang-lab ka-pada Dang Sēri Arif Laksana itu. Maka baginda pun tĕrchĕngang tiada khabarkan diri-nya sĕperti laku pĕngsan rupa-nya baginda ka-pada pĕrasaan hati baginda umpama mĕmandang anak bidadari di-dalam shorga, tiada baginda tĕrkata-kata lagi sa-hingga tĕrtikam-lah anak pana sĕrgandi itu ka-pada mĕrchu hati baginda. Maka tersĕlam-lah baginda di-dalam lautan yang maha dalam yang-bĕrnama 'Dzahar-al-ashek' maka di-tiupi oleh angin yang-bĕrnama 'Nur-ul-asshikin' itu karna ka-pada masa itu akan paras Dang Sēri Arif Laksana sa-olah-olah sĕperti chahaya Nur yang elok berseri-seri di-dalam istana itu, padam-lah pĕrmaisuri yang kĕempat istéri baginda itu, dan rupa sakalian rupa pĕrĕmpuan yang di-dalam istana itu sĕmua-nya muram bĕlaka oleh mangkas ruman sosok badan Dang Sēri Arif Laksana itu. Maka kĕtika baginda mĕmandang ka-pada Dang Sēri Arif Laksana itu, maka Kĕmala-al-arifin dan Dang Sēri Arif Laksana mĕnyĕmbah mĕnjunjong duli ka-pada baginda kĕdua laki istéri. Maka baginda pun sĕraya

bĕrtitah, "Ayohai anak-ku Kĕmala-al-arifir bĕrbahagia sung-goh anak-ku mĕndapat istĕri sĕperti paras yang dĕmikian ini, karna aku pun hairan tĕrchĕngang mĕlihat-nya; aku sangkakan anak bidadari shorga tadi, tiada pĕrnah aku mĕlihat rupa pĕrĕmpuan yang dĕmikian ini." Maka Kĕmala-al-arifin pun mĕnyĕmbah, "Ampun tuanku bĕribu-ribu ampun dĕngan bĕrkat tinggi daulat juga." Maka baginda pun mĕmbĕri pĕr salianan ka-pada Kĕmala-al-arifin pakaian yang indah-indah tiada dapat tĕrharga. Maka Kĕmala-al-arifin kĕdua laki istĕri mĕmakai di-hadapan baginda sĕraya mĕnyĕmbah mĕnjunjung duli. Sa-tĕlah sudah hari pun pĕtang, maka Kĕmala-al-arifin kĕdua laki istĕri pun bĕrmohon balek ka-pada baginda kĕlima laki istĕri.

Arakian sĕlang antara bĕbĕrapa lama-nya, mashur-lah pĕr-khabaran di-dalam nĕgĕri itu akan istĕri Kĕmala-al-arifin. Maka ingin-lah hati Raja Muda dan hati Raja Bĕndahara dan 'To Mĕntĕri dan Tĕmĕnggong dan Tuan Kadzi akan istĕri Kĕmala-al-arifin itu, masing-masing bĕrdoa akan Kĕmala-al-arifin mati atau kĕna suatu bĕnchana yang bĕsar, supaya raja-raja dan orang bĕsar-bĕsar itu mĕminang istĕri-nya itu.

Sa-bĕrmula ada-lah pada suatu hari baginda pun bĕrpikir-lah sa-orang diri-nya: "Apa-lah mĕslihat aku hĕndakkan Kĕmala-al-arifin ini bĕrjalan supaya aku hĕndak mĕmandu hati istĕri-nya itu yang di-kata-nya pĕrĕmpuan bagaimana rupa akhir-nya." Maka timbul-lah pikiran baginda yang tida bĕrkĕtah-wan itu. Maka tĕlah datang kĕesokkan hari-nya, maka baginda pun bĕrangkat-lah ka-balai pĕnghadapan, di-hadapi oleh sakalian raja-raja mĕntĕri hulubalang rayat hina dina sakalian-nya. Maka baginda pun sangat-lah uzor rupa-nya puchat warna muka-nya oleh tĕrlalu amat ashek hati-nya akan Dang Sĕri Arif Laksana itu, sa-hingga tiada tĕntu pikiran-nya. Maka baginda pun mĕnyurohkan mĕmanggil Kĕmala-al-arifin ka-pada sa-orang bĕntara-nya; maka bĕntara-nya pun mĕnyĕmbah bĕrmohon, lalu-lah pĕrgi mĕndapatkan Kĕmala-al-arifin. Maka bĕntara pun sampai-lah ka-rumah-nya lalu mĕmbĕri hormat. Maka sĕraya di-tĕgur oleh Kĕmala-al-arifin, "Apa khabar dato?" Jawab bĕntara itu, "Sahaya datang di-titahkan tuanku pĕrsilakan ka-balai pĕnghadapan." Tĕlah

di-dēngar oleh Kēmala-al-arifin, maka ia pun bērsiap lalu bērmohon ka-pada istēri-nya lalu turun bērjalān bērsama-sama dēngan dato bēntara. Sa-kētika lagi sampai-lah kabalai pēnghadapan, maka Kēmala-al-arifin naik mēnyēmbah mēnunjong duli mēngangkat kadam jari sa-puloh lalu dudok di-hadapan baginda. Maka baginda pun bērtitāl, “Ayohai anak-ku Kēmala-al-arifin, ada pun sēbab aku mēmanggil anak-ku ini, karna aku sakit sakalian sēndi angguta aku ini. Maka di-lihatkan nujum akan sakit aku ini ubat-nya hati musang bērjanggut, jikalau dapat aku makan, aku harapkan dēngan bēribu-ribu harap rēndah gunong tinggi-lah harap aku, akan anak-ku mēncharikan hati musang bērjanggut dēngan sēgēra-nya, karna anak-ku orang yang sudah biasa pērgi mēngēmbara pērjalanan yang sukar-sukar. Maka jikalau anak-ku tiada dapat hati musang bērjanggut itu, jikalau anak-ku balek nēschaya-lah aku bunoh, oleh sēbab tiada bērsunggoh-sunggoh bērusaha di atas pēkērjaan aku dan tiada di-bēratkan sēpērti maksud aku, karna anak-ku sa-kali anak-ku, sa-kali pula anak orang bēsar-bēsar aku, patut dan layak mēmpēsakai pēkērjaan aku, karna anak-ku tiada bērputerā.”

Hata tēlah Kēmala-al-arifin mēnēngar pērkataan baginda itu, maka ia pun mēnyēmbah, “Ampun tuanku bēribu-ribu ampun sēmbah patek harapan di-ampun; maka sēpērti titah duli yang maha mulia itu, tēlah tērjunjong-lah di atas jēmala ubun-ubun patek. Maka patek pērgi mēnchari hati musang bērjanggut itu; patek mohonkan tēmpoh tujoh hari patek bērjalān mērata-rata hutan rimba bēlantara sa-lagi tiada patek mēndapat. Maka tiada-lah patek mēngadap duli yang maha mulia rēmak-lah patek mati pada sa-gēnap hutan padang rimba bēlantara.” Sa-tēlah di-dēngar oleh baginda sēmbah Kēmala-al-arifin itu, maka sangat-lah sukachita hati baginda. Titah baginda, “Bila anak-ku hēndak pērgi itu?” Maka sēmbah Kēmala-al-arifin, “Lusa patek mēnampun pērgi, tuanku, karna hēndak bērsiap-siap.” Maka titah baginda, “Baik-lah.” Maka di-kurniai oleh baginda ka-pada Kēmala-al-arifin tiga ribu dinar ēmas akan bēlanja mēnchari musang bērjanggut itu. Maka tēlah sudah Kēmala-al-arifin pun mēnampun balek ka-rumah-nya, lēpas ia balek itu, baginda pun bērangkat

masok ka-dalam istana ; dan raja-raja dan orang bĕsar-bĕsar pun kĕmbali-lah ka-rumah-nya masing-masing. Maka sa-kalian mĕreka itu pun sudah mĕnaroh hati bĕlaka mĕnantikan Kĕmala-al-arifin bĕrjalan sahaja lagi. Sa-bĕrmula Kĕmala-al-arifin pun sampai-lah ka-rumah-nya, maka di-dapati istĕri-nya ada tengah bĕrsiap makanan. Maka Kĕmala-al-arifin dudok dĕkat istĕri-nya: kata istĕri-nya, "Ayohai kakanda, apa khabar kakanda di-panggil oleh baginda tadi ?" Maka jawab Kĕmala-al-arifin dĕngan mashghul-nya, "Ayohai adinda, pada masa sa-kali ini bĕrchĕrai-lah kita gĕrangan, karna kakanda di-titahkan mĕnchari hati musang bĕrjanggut karna hĕndak mĕmbuat ubat baginda gĕring lĕngih lumpoh sĕndi tulang-nya. Maka jikalau kakanda tiada boleh nĕschaya mati-lah dibunoh-nya. Maka ini-lah di-kurniaï oleh baginda akan bĕ-lanja pĕrjalanan itu tiga-ribu dinar émas. Maka sĕkarang bĕ-siap-lah adinda akan kakanda hĕndak bĕrjalan itu. Maka kakanda bĕrtĕmpoh dĕngan baginda tujoh hari, insha'llah taala tiada apa-apa aral gĕndala-nya ada-lah kakanda balek. Jiakalau tiada mĕndapat tiada-lah kakanda balek. Maka apalah pikiran adinda sĕkarang akan hal kakanda ini ?" Hata satĕlah di-dĕngar oleh Dang Sĕri Arif Laksana akan kata suami-nya, ia pun tundok bĕrchuchuran ayer mata-nya ka-pada pikiran-nya sudah-lah sampai masa takdir janji pada sa-kali ini akan mĕnanggong dukachita yang maha bĕsar; jikalau bagitu, apa boleh buat sudah dĕngan takdir Allah taala janji dari dahulu tiada siapa boleh mĕnukar sa-kali-kali. Maka Dang Sĕri Arif Laksana pun mĕngajak makan. Maka Kĕmala-al-arifin pun makan-lah kĕdua laki istĕri. Lĕpas makan lalu masok ka-dalam bilek tĕmpat tidur-nya, mĕmakan sireh. Maka kata Dang Sĕri Arif Laksana, "Ayohai kakanda ka-pada pikiran adinda jangan-lah kakanda bĕrjalan sĕpĕrti yang di-titahkan baginda itu. Maka boleh-lah kakanda buat para kĕchil dinding kĕdam-kĕdam dĕngan kain burok di-atas tĕmpat tidur kita ini. Maka kakanda bĕrbanyak sabar lihatkan kĕkayaan Allah subhana-hu wataala mĕlakukan kudĕrat di atas hamba-nya jangan-lah kakanda marahkan adinda barang siapa datang ka-rumah ini; karna ka-pada pakiran adinda baginda itu hĕndak mĕmandukan hati adinda, karna ka-

kanda konon khabar-nya dari-pada chakap orang kakanda tiada mahu bĕristĕrikan orang bĕtina, hĕndak mĕnchari orang pĕrĕmpuan. Maka ini-lah adinda pikir barangkali hĕndak di-pandu oleh baginda itu; jikalau bagitu baik-lah kakanda surohkan orang ini bĕrjalan sĕmua-nya supaya jangan pĕchah rahsia kita, takut kĕdĕngaran ka-pada baginda pula.” Maka tĕlah di-dĕngar oleh Kĕmala-al-arifin akan nasihat istĕri-nya itu, maka sangat-lah bĕnar ka-pada pikiran hati-nya, kata-nya, “Ayohai adinda, nyawa kakanda, bĕnar-lah sĕpĕrti pikiran adinda yang kakanda pun dĕmikian juga jikalau bagitu esok pagi kita surohkan sanak saudara kita yang mĕnghantarkan kita dahulu balek supaya bĕrkhabarkan hal kita sudah sĕlamat-sampai ini dan mana-mana budak kita, biar-lah ia pĕrgi ka-tĕmpat lain dahulu.”

Tĕlah sudah bĕrmashuarat itu, lalu tidur kĕdua-nya. Maka tĕlah datang kĕesokkan hari-nya, pagi-pagi hari, maka sakalian sanak saudara Dang Sĕri Arif Laksana pun di-pĕrsurohkan oleh Kĕmala-al-arifin balek, di-bĕkal bĕlanja lima-ratus dinar, dan di-kirimkan oleh Kĕmala-al-arifin akan mĕntua-nya laki istĕri sa-ribu dinar émas tĕlah sudah di-tĕrima oleh mĕreka itu, lalu bĕrjalan balek. Sĕlang antara bĕbĕrpa lama-nya, sampai-lah ka-pada Paman lalu di-sampaikan-lah kiriman sa-ribu dinar sĕrta kiriman Dang Sĕri Arif Laksana kain baju ka-pada ayah bonda-nya itu. Maka kĕsukaan bĕsar-lah Paman mĕnĕrima-nya sĕraya bĕrtanyakan khabar anak-nya kĕdua laki istĕri lalu di-khabarkan oleh mĕreka itu dari-pada awal hingga akhir-nya; sangat-lah kĕsukaan Paman kĕdua laki istĕri, mĕndoakan anak-nya sĕlamat sĕjahtera sa-lama-lama-nya. Arakian tĕrsĕbut-lah pĕrkataan Kĕmala-al-arifin laki istĕri tĕlah mĕreka itu bĕrjalan, maka ia pun mĕmbuat para kĕchil di-atas tĕmpat tidur-nya dinding-nya tĕrlalu kĕdam-dĕngan kain burok tiada di-sangka oleh orang sa-kali-kali tĕmpat orang diam di-situ. Maka ia pun naik dudok di-situ, tiada kĕluar-kĕluar lagi makan pun di-antar oleh istĕri-nya sahaja. Maka Dang Sĕri Arif Laksana pun tinggal-lah sa-orang diri-nya; maka sunyi-lah di-dalam rumah itu. Hata tĕlah sampai pĕrjanjian Kĕmala-al-arifin dĕngan baginda itu akan pĕrgi bĕrjalan itu, maka tĕrmashhur-lah sudah mĕ-

gatakan Kémala-al-aiifin tělah berjalan pada hari itu, masing-masing pun sangat-lah kesukaan hati-nya, sěperti sudah sampai maksud-nya. Sa-tělah hari pětang-lah maka tuan kadzi pun menyuroh sa-oraug anak murid-nya ka-rumah Kémala-al-arifin běrtanyakan ia-kah Kémala-al-arifin sudah běrjalan atau tidak, "Jikalau sudah běrjalan, khabarkan aku ini hěndak datang ka-rumah-nya hěndak běrsuka-sukaan děngan Che Dang Séri Arif Laksana itu jangan tidak." Maka anak murid-nya itu pun pěrgi-lah ka-rumah Kémala-al-arifin sěrta sampai ka-muka pintu dan pada waktu itu Dang Séri Arif Laksana sědang dudok di muka pintu-nya. Maka budak itu pun naik-lah ka-atas tangga, sěraya di-těgur oleh Dang Séri Arif Laksana: "Hěndak ka-mana ini." Maka jawab budak itu, "Sahaya ini inche di-suroh oleh tuan kadzi měndapat inche běrtanyakan inche Kémala-al-arifin itu sudah-kah ia běrjalan pagi tadi atau tidak jikalau sudah ia běrjalan pagi tadi tuan kadzi hěndak datang pada malam ini měngadap inche, hěndak běrsuka-sukaan děngan inche. Ada-kah rela rasa-nya atau tidak?" Tělah di-děngar oleh Dang Séri Arif Laksana penyuroh tuan kadzi itu, maka ia pun sěgera-lah menyahut pěrkataan itu děngan lěmah lěmbut bunyi-nya, "Ayohai anak murid tuan kadzi, sěperti pěrkataan tuan itu, pěnoh lempah-lah di-hati sahaya di-mana-lah sahaya hěndak měnchari lagi sěperti tuan kadzi itu běsar di-dalam něgéri ini, tambahan alim měngětahwi sakalian hukum shara, akan tětapi yang mashghul sadikit hati sahaya hal suami sahaya bělum těntu hidup mati-nya lagi běrjalan měnunjong titah raja, měnchari musang běrjanggut itu." Arakian lěpas balek anak murid tuan kadzi itu, datang-lah pula penyuroh dato Těměnggong ka-pada Dang Séri Arif Laksana hěndak běrsuka-sukaan juga pada malam ini. Maka oleh Dang Séri Arif Laksana sěperti jawab-nya ka-pada surohan tuan kadzi itu juga lalu di-pěrsilakan datang pukul tujoh malam itu. Maka surohan itu pun balek habis di-sampaikan sěperti pěrkataan Dang Séri Arif Laksana itu. Maka sangat-lah kěsukaan hati Těměnggong měněngar-nya lalu běrsiap sa-kadar měnantikan kětika-nya sahaja. Kémudian datang pula penyuroh 'to Měnteri, jawab-nya sěperti penyuroh Těměnggong itu juga di-

pěrsilakan datang pukul dělapan malam itu. Maka pěnyuroh itu pun balek běrkhabar kan sěperti kata-kata Dang Séri Arif Laksana ka-pada 'to měnteri. Maka 'to měnteri pun běrsiap měnantikan saat kětika-nya sahaja.

Běrmula sa-tělah sudah kěmbali pěnyuroh měnteri itu, datang pula pěnyuroh Raja Běndahara ia minta sampaikan sěperti kata-kata pěnyuroh měnteri itu juga itu pun di-pěrsilakan pukul sěmbilan malam. Maka pěnyuroh itu pun balek pěrsémbahkan ka-pada Raja Běndahara. Maka Rěja Běndahara pun sangat-lah kěsukaan hati-nya. Hata tělah kěmbali pěnyuroh Raja Běndahara itu, datang pula pěnyuroh Raja Muda. Maka děmikian-lah juga maksud-nya sěperti kata-kata Raja Běndahara itu pun di-pěrsilakan juga di-pěrsilakan pukul sa-puloh malam. Maka pěnyuroh itu pun balek sěmbahkan kata itu ka-pada raja Muda. Maka raja Muda pun těrlalu-lah sukachita-nya měnantikan saat kětika-nya juga hěndak běrangat itu Kalakian sa-tělah sudah kěmbali pěnyuroh raja Muda itu, datang-lah pula budak kundang baginda titah-nya ka-pada Dang Séri Arif Laksana, sěperti kata-kata raja Muda itu pun ; di-pěrsilakan ka-pada pukul sa-bělas malam itu sěrta děngan tiada boleh tidak. Maka budak kundang itu pun balek-lah měngadap baginda di-pěrsémbahkan sěperti kata-kata Dang Séri Arif Laksana minta pěrsilakan juga. Maka těrsangat-lah sukachita hati baginda, lalu baginda pun běrsiap-lah měnantikan langkah saat waktu-nya sahaja.

Hata sa-tělah hari sudah pětang tuan kadzi pun běrsiap-lah lalu měmakai jubah gěrasut merah di-kěnakan pula sěluar dan gamis sěrta antari běrikat pinggang kain kashmiri dan měngikat sěrban běsar kain sutera puteh pěrbuatan Arabih ; lalu dudok měnanti saat kětika-nya sahaja. Maka sa-kětika lagi sampai-lah pukul ēnam pětang tuan kadzi pun běrjalan-lah pěrgi děngan sa-orang diri-nya běrsémbunyi dari-pada anak istěri-nya. Sělang antara tiada běrpa lama-nya, sampai-lah ia ka-rumah Dang Séri Arif Laksana waktu maghrib ; maka di-dapati rumah itu sudah běrkunchi. Maka di-kětok tuan kadzi tiga kali. Maka kata Dang Séri Arif Laksana : " Siapa di-luar itu ? " Maka kata tuan kadzi, " Sahaya." Maka kata Dang Séri Arif Laksana : " Kalau sahaya pun siapa

orang-nya ? ” Maka jawab tuan kadzi, “ Sahaya tuan kadzi négéri ini.” Maka Dang Séri Arif Laksana pun ségéra-lah bangun membuka pintu-nya itu. Dan tuan kadzi pun naik séraya mèngunchi pintu itu balek, serta bérkata, “ Apa inche Dang Séri Arif Laksana buat itu ? Silakan-lah mari kita bér-jumpa.” Maka sahut Dang Séri Arif Laksana, “ Sahaya sédang mèmbuat pènganan duduł-lah dahulu tuan takut han-gus pula tungku di-api ini sèkarang.” Maka kata tuan kadzi, “ Baik-lah, ségéra-lah masakkan.” Maka kata Dang Séri Arif Laksana, “ Silakan tuan ka-témpat yang sudah sayaha siapkan itu, bérhulas tilam bantal-nya sérba puteh sémua-nya ; dan silakan tuan sèmbahyang maghrib dahulu, tikar sèmbahyang ada di-situ.” Maka sahut tuan kadzi, “ Tiada apa-lah inche, sèmbahyang itu boleh di-kadza ; silakan-lah inche mari, karna sangat-lah sahaya dèndam héndak bértemu dèngan inche ; silakan-lah mari sa-kéjap.” Maka tèlah di-dèngar oleh Dang Séri Arif Laksana pérkataan tuan kadzi itu, kata-nya, “ Sabar inche dahulu sa-kéjap lagi.” Hata antara bérkata-kata sa-orang di-dapur dan sa-orang di-téngah rumah itu karna ada pun kérja Dang Séri Arif Laksana itu mèmbakar tungku, di-chuchor-nya dèngan ayer. Maka bérkéchur-kéchur-lah bunyi-nya ka-pada pérasaan tuan kadzi inche Dang Séri Arif-Laksana itu sunggoh-lah mèmbuat pènganan. Maka sampai-lah pukul tujoh, maka pintu pun di-katok oleh orang tiga kali bunyi-nya séraya bérkata : “ Buka pintu sahaya héndak naik.” Maka tèlah di-dèngar oleh tuan kadzi, maka tuan kadzi pun sangat-lah kétakutan, tiada bérsemangat rasa-nya, sambil bérulari ka-sana ka-sini minta sèmbunyikan ka-pada Dang-Séri Arif Laksana. Maka kata Dang Séri Arif Laksana, “ Mari-lah tuan bérsemunyi di-dalam pèti saharah ini.” Maka tuan kadzi dèngan jubah-jubah-nya pun masok-lah ka-dalam saharah itu bérsemunyi, di-tutupkan dèngan benda yang bérat. Maka pintu pun bagai héndak pèchah di-pukul Témèng-gong. Kata Dang Séri Arif Laksana, “ Siapa di-luar pintu itu.” Jawab Témènggong, “ Sahaya Témènggong.” Maka lalu di-bukakan oleh Dang Séri Arif Laksana pintu itu, Témèng-gong pun naik, pintu pun di-kunchi-nya sambil bérkata-kata. Maka Dang Séri Arif Laksana di-dapur juga mèmbuat sèperti

yang dēmikian itu juga. Maka kata Tēmēnggong, "Ayohai adinda inche Sēri Arif Laksana, silakan-lah tuan bērjumpa kakanda, karna kakanda sangat-lah rindu akan adinda, wahai nyawa kakanda." Tēlah di-dēngar oleh Dang Sēri Arif Laksana akan pujok Tēmēnggong, sangat-lah gila bērahi hati-nya di-sēmarkan dēngan mēmbuat pēkērjaan itu juga, sahut-nya "Ayohai, tēngku silakan-lah tēngku dudok dahulu, hamba tēngah mēmbuat lēmping karna hajat hēndak mēmbēri tēngku makan juga. Silakan-lah bērbaring dahulu ka-pada tēmpat yang sēdia itu." Maka kata Tēmēnggong pun lalu bērbaring-baring ka-pada tēmpat itu. Hata sēlang tiada bērapa lama-nya sampai-lah pukul dēlapan. Sa-kētika lagi orang kaya Mēntēri pun datang pula mēngatok pintu tiga kali, sēraya bērkata, "Ayohai inche Dang Sēri Arif Laksana bukakan kakanda pintu." Tēlah di-dēngar oleh Tēmēnggong bunyi suara 'to Mēntēri, maka Tēmēnggong pun bangun kata-nya, "Ka-mana sahaya hēndak bērsēmbunyi ini karna Mēntēri chēlaka itu datang pula malam ini, apa di-buat ka-mari agak-nya ?" Maka kata Dang Sēri Arif Laksana, "Naik-lah tēngku bērsēmbunyi ka-atas para bēsar ini." Maka Tēmēnggong pun naik-lah ka-atas para itu ka-pēnjuru yang sa-bēlah kiri yang gēlap itu. Maka Dang Sēri Arif Laksana pun sēgēra-lah mēbukakan pintu itu. Maka Mēntēri pun naik-lah dan Dang Sēri Arif Laksana balek kadaipur mēmbuat pēkērjaan-nya sēpērti yang dēmikian itu juga. Maka kata Mēntēri, "Ayohai adinda inche Sēri Arif Laksana, pēnglipur lara nyawa abang kira-nya pērsilakan-lah mari bērtēmu supaya mēlēpaskan dēndam bērahi abang sa-lama ini." Maka dēmi di-dēngar oleh Dang Sēri Arif Laksana, maka ia pun mēnyahut dēngan halus manis bunyi-nya, "Ayohai tēngku Mēntēri, wazir nēgēri, sa-bēnar-lah sangat sēpērti sabda tēngku itu sahajakan hamba tēngku hēndak mēngadap tēngku juga, tētapi ada-lah hajat hamba tēngku hēndak pērsēmbahkan makanan sa-dikit, sēdang mēmbuat chuchor ini, silakan-lah tuanku bērbaring-baring ka-pada tēmpat yang sēdia ini sa-kējap lagi sahaja." Maka tēlah di-dēngar oleh Mēntēri, ia pun bērbaring-lah ka-pada tēmpat itu. Arakian tiada bērapa lama-nya, pukul sēmbilan pun bērbunyi-lah, maka tuanku raja Bēndahara pun sampai-lah ka-rumah itu sērta mēngatok pintu itu tiga

kali dēngan kuat-nya, sēraya titah-nya, "Ayohai inche Sēri Arif Laksana, buka-lah pintu ini sēgēra." Telah di-dēngar oleh Mēntéri suara raja Bēndahara itu, maka mēnggēlētar-lah sēndi tulang-nya oleh tērsangat kētakutan-nya, sēraya ia datang ka-pada Dang Sēri Arif Laksana kata-nya, "Ka-mana sahya ini hēndak bērsēmbunyi, karna Raja Bēndahara bēdēbah itu sudah datang ka-mari, ta' boleh-lah hamba sahaya-nya hēndak bērsuka-suka, ia datang mēnchampur pula raja sial itu !" Maka kata Dang Sēri Arif Laksana : "Mari tēngku naik ka-atas para ini bērsēmbunyi di-sa-bēlah kanan para bēsar itu diam-diam." Maka mēntéri pun naik ka-atas para itu dēngan sēgēra-nya ; kēmudian dari-pada itu pintu pun di-buka oleh Dang Sēri Arif Laksana. Maka Raja Bēndahara itu pun naik-lah ka-rumah itu dēngan sēgēra-nya sēraya mēnutup pintu, titah-nya : "Ayohai tuan, chahaya mata abang, inche Sēri Arif Laksana yang mēmbēri kakanda bērahi ini, silakan-lah kira-nya barang sa-kējap juu pun tuan bērjumpa dēngan kakanda ini." Maka sēmbah Dang Sēri Arif Laksana dari dapur, "Tuanku, silakan-lah tuanku bēr-sēmayam dahulu ka-tēmpat yang patek sēdiakan itu. Ada-lah hajat patek pachal yang hina ini hēndak pērsēmbahkan santap sa-dikit, di-atas kadar-nya sabar-lah dahulu patek sēdang bērmasak ini : silakan-lah tuanku bēr-sēmayam di-situ." Tēlah di-dēngar raja Bēndahara akan kata-kata itu, ka-pada pikiran-nya apa-tah lagi susah-nya laksana garam di-tēlunjok tēntu-lah ka-mulut juga, ka-mana akan pērgi-nya. Maka Raja Bēndahara pun lalu-lah bērbaring ka-pada tēmpat pēraduan majlis yang di-sēdiakan itu. Hata sēlang antara bērappa lama-nya pukul sa-puloh pun bērbunyi-lah. Maka tuanku Raja Muda wakil-al-Sultan, wazir-ul-maadzam pun sampai-lah ka-rumah Dang Sēri Arif Laksana sēraya mēngatok pintu tiga kali dēngan kuat, sēraya bērtitah, "Ayohai adinda, che orang muda chantek buah hati kakanda jantong limpa, urat, rambut, batu kēpala kakanda, silakan payong naungan kakanda, mari bērjumpa dēngan kakanda yang rawan, mēnanggong ashek bērahi sa-lama ini ; tiada-kah kasehan tuan gērangan akan kakanda ? Silakan buka pintu, kakanda hēndak mēngadap mahkota junjongan kakanda." Bērmula tēlah di-dēngar oleh raja Bendahara bunyi suara raja Muda itu, sērta bēberapa

gurindam chumbuan mēmuji Dang Sēri Arif Laksana itu, maka raja Bēndahara pun bangun dēngan sēgara-nya sērta mēngētar sindi tulang-nya puchat warna muka-nya sēraya mēmandang ka-pada Dang Sēri Arif Laksana ka-dapur, titah-nya, "Ayohai che Sēri Arif Laksana, ka-mana sahaya hēndak bērsēmbunyi ini dari sēbab Raja Muda sudah datang pula raja tēlukup itu : apa kērنا-nya datang tengah malam ini ka-mari ? Orang hēndak bērsuka-sukaan pun tiada boleh." Maka sēmbah Dang Sēri Arif Laksana, "Mari-lah silakan tuanku ka-dapur ini, kita bērdua mēmbuat kērja mēmbakar tungku dan chuchor dēngan ayer ini, jangan-lah bērhēnti lagi." Maka kata raja Bēndahara, "Baik-lah boleh beta buat sēperti yang di-surohkan oleh inche itu." Maka Raja Bēndahara pun mēmbakar tungku, sudah hangat di-chuchor dēngan ayer bērdēchur-dēchur bunyi-nya asap pun naik kēlam kabut litup-lah dapur itu. Arakian Dang Sēri Arif Laksana pun sēgēra-lah mēmbuka pintu, maka raja Muda pun naik-lah dēngan bēbērapa pujok chēmbu-nya hēndak mēmēgang tangan Dang Sēri Arif Laksana ; maka Dang Sēri Arif Laksana pun mēnyēmbah kata-nya, "Ampun tuanku bēribu-ribu ampun sabar dahulu tuanku, patek tengah bērsiap akan pērsantapan tuanku di-atas kadar-nya. Maka silakan tuanku bērsēmayam di-atas tēmpat yang patek sēdiakan bagi tuanku itu." Maka raja Muda pun bērpikir : "Sunggoh juga sēperti kata-nya itu umpama ibaratorang tua-tua pisau di-tangan sēndiri, mēntimun di-tangan sēndiri, hēndak di-hiris boleh, hēndak di-kērabu boleh, apa di-gopohkan ?" Maka raja Muda pun diam-lah, lalu bērbaring di-tēmpat majlis itu. Kala-kian sēlang antara bērpa lama-nya, pukul sa-bēlas pun bērbunyi-lah, maka baginda Sulta Shahariman pun bērangkat dari istana-nya dēngan sa-orang diri-nya, lalu sampai-lah karumah Dang Sēri Arif Laksana sēgēra mēngatok pintu itu tiga kali bēturut-turut sēraya bērtitah : "Ayohai che orang muda chantek yang arif bijaksana, chahaya, mata, tajok mahkota, kakanda, sēri istana gēmala nēgēri, buka-lah kakanda pintu, kakanda hēndak mēngadap adinda, kerna sangat-lah rindu dēndam oleh bērahi kakanda akan adinda rasakan lēngoh lumpoh tulang sindi kakanda sēbab lama tiada mēnēntang wajah tuan yang laksana bulan pēnuh pērnama ēmpat-bēlas hari itu. Sa-tēlah di-dē-

dengar oleh Dang Séri Arif Laksana dan raja Muda bunyi suara baginda mēmuji-muji itu, maka raja Muda pun sēgēra-lah bangun dari tēmpat pēraduan itu mēndapatkan Dang Séri Arif Laksana dēngan sēgēra-nya sēraya bērtitah : "Ayohai adinda, nyawa kakanda, di-mana tēmpat kakanda hēndak bērsēmbunyi itu duli yang maha di-pērtuan sudah datang pula raja tua bēdēbah tiada tahukan diri-nya, orang tua hēndak bērmain muda juga, tiada jēmu lagi ; entahkan apa di-kangkang-nya tēngah malam ini datang ka-mari, ta'boleh-lah orang muda hēndak main bērsuka-suka hati." Maka macham-macham-lah rungut Raja Muda, murka akan dulu yang di-pērtuan itu, sērta sangat-lah kētakutan sērta malu-nya gēmēntar tuboh badan-nya. Maka sangat-lah kasehan dan takut pula Dang Séri Arif Laksana rasa-nya karna tēmpat-tēmpat hēndak bērsēmbunyi sudah habis, sēmua-nya ada orang bēlaka tēmēnong sa-jurus ia, kēmudian kata-nya, "Ayohai tuanku, tiada-lah dapat tēmpat yang elok lagi. Maka silakan-lah tuanku mēnjunjong pēlita bēsar ini, tuanku dudok dirikan lutut kanan di-tumit kiri dudok di-pongpong itu, pēgang pēlita ini jangan bērgērak biar-lah di-sangakkan baginda itu, tuanku suatu gambar mēmēgang pēlita." Maka titah raja Muda, "Baik-lah, apa-apa ikhtiar adinda kakanda ikut." Maka Raja Muda pun mēngambil pēlita bēsar itu di-pērbuat-nya sēpērti pēngajaran Dang Séri Arif Laksana di-tēngah rumah itu. Satēlah sudah maka Dang Séri Arif Laksana pun lalu-lah sēgēra mēmbuka pintu. Maka baginda pun naik-lah lalu ka-tēmpat majlis pēraduan yang sudah di-sēdiakan itu. Maka Dang Séri Arif Laksana pun di-pēgang oleh baginda tangan hēndak di-bawa-nya dudok bērsama-sama di-tēmpat majlis itu. Maka sēmbah Dang Séri Arif Laksana, "Ampun tuanku bēribu-ribu ampun sēmbah patek harapkan di-ampun, patek mohonkan ampun dahulu tuanku pērsilakan sēmayam di-sini dahulu, patek tēngah bērsiap akan pērsantapan tuanku." Maka titah baginda, "Kakanda sudah makan tadi kēnyang lagi rasa-nya, silakan-lah adinda dahulu, kakanda rindu dēndam sangat akan adinda hēndak bērtēmu mēlēpaskan maksud kakanda." Maka sēmbah Dang Séri Arif Laksana, "Sa-bēnar sangat sēpērti titah tuanku itu yang patek ini maalumkan ka-bawah duli yang maha mulia, silakan-lah sēmayam bērbaring-baring dahulu." Maka baginda

pun diam sambil bérbaring di-tēmpat itu, pikiran baginda, " Sa-bénar juga ka-mana hěndak pěrgi-nya ? Barang yang sudah di-dalam tangán laksana anggor děkat sampai ka-mulut sudah." Maka baginda pun sambil bérbaring itu těpandang-lah ka-pada pělita běsar yang běrgambar itu, sěraya di-amat-amati baginda měmandang-nya pělita itu, ka-pada pikiran baginda, " Ayohai gambar orang měnjunjong pělita ini sěperti rupa Raja Muda pula : ada gěrangan gambar yang děmikian itu." Děmi Raja Muda mělihat baginda měmandang itu, maka tangan-nya gěměntar-lah běrgěrak-gěrak sadikit-sadikit pělita itu, muka-nya di-masamkan-nya mata-nya di-pějamkan-nya, maka bibir-nya di-chabekkan-nya pula oleh sangat kětakutan itu. Maka baginda pun běrhěnti-lah měmandang pada gambar itu lalu baring měmandang ka-těmpat lain. Maka Dang Sěri Arif Laksana běrdua děngan Raja Běndahara sa-bagai měmbakar tungku měnchuchur ayer di-atas nya, běrdichur-dichur bunyi-nya tiada běrkěputusan-lah. Di-dalam hal yang děmikian itu hingga sampai pukul satu, maka baginda pun běrtitah pula děngan běběrapa pujok rayu-nya, chěmbu yang manis běrbagai-bagai anika bunyi-nya supaya mělěmbutkan hati Dang Sěri Arif Laksana. Maka Dang Sěri Arif Laksana pun běrbagai pula tipu hilah-nya hěndak mělěpaskan dari-pada pěkěrjaan yang dzalim itu hingga sampai pukul dua. Maka tiada-lah těrtahan baginda lagi hati-nya, bangun hěndak měndapatkan Dang Sěri Arif Laksana ka-dapur itu. Maka Dang Sěri Arif Laksana pun sěgěra-lah ka-těngah dapur itu raja Běndahara tinggal měmbuat pěkěrjaan itu, maka apabila sampai maka baginda pun hěndak mělakukan maksud-nya itu, maka sěmbah-nya sěraya dudok běrteempoh rapat děkat baginda di-těngah majlis itu. Maka sěmbah-nya : " Ampun tuanku běribu-ribu ampun sěmbah patek harapkan di-ampun di-jual jauh di-gantong tinggi di-rěndam basah, di-bakar hangus, di-bunoh mati dinding perak émas-lah patek měnyěmbahkan ka-bawah duli yang maha mulia tiada patut patek, tiada-lah layak měnjadi tolah papa akan tětapi-nya sa-kira-nya tiada patek sěmbah mati émak jikalau sa-kira-nya patek sěmbahkan mati bapa, tětapi patek sěmbahkan juga-lah. Maka sěperti titah tuanku itu, sedia patek junjong-lah di-atas ubun-ubun otak batu kěpala patek,

langit mana hĕndak mĕnjunjunjung? Bumi mana hĕndak patek pijak? Di-timpa yang bĕrat di-lilit yang panjang, mĕlainkan ada pun maksud patek ini sangat-lah bĕsar-nya niat patek jikalau tiada tuanku sampaikan maksud di-atas patek ini, maka tĕntanggong-lah tuanku dunia akhirat patek hĕndak mĕrasa bĕrkuda di-atas tuanku tujoh kali pĕrgi balek tuanku bĕrlari dĕngan bĕrsunggoh-sunggoh hati sĕpĕrti orang bĕrkuda tonggang, jikalau lambat tuanku bĕrlari patek pukul dĕngan chamti ini, maka jikalau sunggoh tuanku kaseh akan patek, harap patek tuanku tuanku sĕmpurnakan maksud patek ini: lĕpas itu baharu patek pĕrsĕmbahkan nyawa badan patek ka-bawah duli yang maha mulia, tiada mĕlaluï titah pĕrĕntah sa-kali-kali.” Hata tĕlah di-dĕngar oleh baginda sĕmbah Dang Sĕri Arif Laksana itu oleh sangat ashek bĕrahi-nya tambahan pula tĕrlalu kasehan-nya sĕpĕrti istéri-nya sĕndiri rasa-nya, maka baginda pun kabul-lah sĕpĕrti hajat Dang Sĕri Laksana itu; maka titah-nya, “Naik-lah kakanda rela-lah mĕnjadi kuda adinda itu silakan-lah naik ka-atas bĕlakang kakanda ini.” Hata Dang Sĕri Arif Laksana pun bĕrsiap mĕngambil sa-kĕrat rotan maka baginda pun mĕnanggalkan pakaian-nya. Tĕlah sudah siap, maka baginda lalu mĕrangkak tangan dĕngan lutut-nya, maka Dang Sĕri Arif Laksana pun mĕnyĕbut nama Allah taala dĕngan lidah-nya di-dalam hati-nya, “Ya Allah, ya saidi, ya maulaï, ya tuhan-ku kalau sah aku tiada bĕroleh chita yang salah kapada suami-ku mĕlĕpaskan aku dari-pada bala yang maha bĕsar ini.” Maka sĕmbah Dang Sĕri Arif Laksana, “Harapkan patek tuanku ampunkan,” lalu naik ka-atas bĕlakang baginda. Maka baginda bĕrlari dĕngan sa-kuat-kuat hati-nya, sa-kali ka-hulu sa-kali ka-hilir mĕnĕmpoh susar pĕlita bĕsar yang di-pĕgang oleh Raja Muda. Maka tatkala baginda dĕkat itu, maka Muda mĕmasamkan muka tĕramat sangat rupa kĕtakutan-nya Raja Muda mĕlihat baginda di-pĕrkudaï oleh Dang Sĕri Arif Laksana itu, tiada bĕrkĕtahwan pikiran-nya, apa-kah hĕndak di-pĕrbuat-nya lagi? Maka baginda pun bĕrlari itu tĕrlalu tangkas-nya karna sĕgĕra habis sĕpĕrti pĕrjanjian tujoh kali pĕrgi balek, kira-kira-nya dua-puloh dĕpa panjang pĕrjalanan itu. Maka lutut baginda habis-lah luka sĕmuia-nya di-kĕna oleh lantai papan itu. Maka di-tahani juga oleh baginda lutut

yang sakit itu. Hata sampai-lah ēnam kali sudah, masa baginda hēndak bērbaring sa-tēngah jalan lagi hēndak sampai ka-pērhēntian gēnap tujoh kali itu, maka dēngan takdir Allah subhanahu wataala ka-pada kētika itu Mēntēri sangat dahaga hēndak minum. Maka Mēntēri pun mērangkak ka-tēngah para itu. Maka bērijumpa-lah ia sa-biji nyiur tua bērkupas, apa pula akal hēndak mēmbēlah-nya parang tiada? Kēmudian Mēntēri pun pērgi-lah mērangkak ka-sana ka-mari, maka dilihat-nya tampak sinar-sinar api pēlita itu ka-pada Tēmēnggong tērpērēnyok kēpala-nya dēkat tēpi para itu hitam sahaja rupanya Tēmēnggong, baharu lēpas bērchukor kēpala-nya. Maka ka-pada sangka hati-nya Tēmēnggong batu gērangan itu pikiran-nya, "Jikalau aku kupaskan nyiur ini ka-pada batu itu tēntu pēchah dapat aku minum ayer-nya, dan raja pun tēntu tērkējut bērhenti-lah bērkuda," Karna tērlalu kasehan hati-nya mēlihat baginda itu. Tēlah ia bērpikir, maka mēntēri pun mēlotorkan nyiur dari tangan-nya ka-pada kēpala Tēmēnggong. Dēmi Tēmēnggong mērasi lotar itu lalu ia pun mēnjērit tēramat sangat, karna tērlalu amat sakit, tambahan pula ka-pada pērasaan hati-nya hēndak mēmukul kēpala mēntēri pun dēmikian-lah juga; ka-pada pikiran-nya hantu juga atau Kēmala-al-arifin bērsēmbunyi itu. Maka apa-tah lagi? Dēmi baginda mēndēngar suara yang tēramat dahasat itu, maka baginda pun bangkit dēngan sēgēra-nya, pērasaan hati-nya Kēmala-al-arifin juga itu bērsēmbunyi diri-nya. Maka baginda pun sēgēra mēmbuka pintu tērjun ka-tanah. Raja Muda pun tērkējut, lalu di-champakkan-nya pēlita itu dari tangan tērjun lari. Maka Mēntēri dēngan Tēmēnggong ikut timba-layar rumah itu, tērjun ka-tanah, bērdahulu-dahuluan dēngan Raja Bēndahara lari mēngikut pintu dapur bērkējar-kējar dēngan bērsunggoh hati-nya. Ada pun akan tuan kadzi hēndak lari tiada boleh karna pēti itu saharah bēsar bērtutup dari atas, sa-kadar kēpala sahaja tērjēngul ka-atas bērgēdudup bunyi-nya, tiada lēpas juga tuan kadzi itu. Di-dalam hal yang dēmikian itu, maka Sultan Shahariman dan Raja Muda Raja Bēndahara, Mēntēri dan Tēmēnggong pun habis-lah lari masing-masing dēngan hal diri-nya dēngan kēsusahan yang amat sangat. Maka raja-

raja dan orang bésar-bésar pun masing-masing sampai-lah ka-rumah-nya bér diamkan diri-nya.

Arakian maka térsébut-lah pérkataan Dang Séri Arif Laksana tinggal di-rumah itu. Télah habis-lah raja-raja dan orang bésar-bésar itu lari, maka ia pun mènguchap shukor ka-pada Allah subhanahu wataala. Maka tuan kadzi pun bérkata : “ Ayohai inche Dang Séri Arif Laksana, sahaya minta ampun-lah dosa sahaya ini ēmpunya sēmbah-lah sahaya minta lēpaskan jangan sahaya di-pérbuat dēmikian ini; taubat-lah sahaya tiada sahaya mēmbuat lagi.” Maka sahut Dang Séri Arif Laksana : “ Nanti-lah tuan kadzi, sahaya tiada-lah dapat mēlēpaskan tuan. Nanti-lah suami sahaya balek dahulu, apa-apa hukom-nya ka-atas tuan, boleh sahaya suroh orang mēngikut suami sahaya dahulu.” Maka kata kadzi dari dalam pēti itu, “ Jangan-lah bagitu inche, lēpaskan sahaya, boleh sahaya bēri dinar ēmas sa-bērapa kēhēndak inche, karna malu sangat sahaya mēmbuat pékēr-jaan yang dēmikian ini.” Maka sahut Dang Séri Arif Laksana, “ Sa-bēnar juga kata tuan itu, nanti-lah juga sampai suami sahaya sudah sahaya suroh orang mēngikut dia.” Maka kadzi pun diam-lah, maka di-bēri oleh Dang Séri Arif Laksana lēmping dari-pada lobang di-masokkan ka-dalam. Maka tuan kadzi pun mēmakan. Hata térsébut-lah Kēmala-al-arifin di-atas para kēchil itu sēmua-nya di-lihat-nya akan kēlakuan raja-raja dan orang bésar-bésar hēndak mēlakukan khianat ka-atas istēri-nya. Maka sangat-lah hairan hati-nya mēlainkan di-sabarkan-nya juga, téringat akan pérjanjian itu dēngan istēri-nya hēndak mēlihatkan bijaksana-nya. Sa-télah sudah sunggoh arif bijaksana istēri-nya itu, sēmua-nya sa-bēnar-bēnar-lah orang orang pérēmpuan. Maka Kēmala-al-arifin mēnguchap sa-ribu shukor ka-pada Allah subhanahu wataala. Maka ia mēmandang ka-bawah ka-pada istēri-nya. Maka isharatkan Dang Séri Arif Laksana, mēnyuroh turun suami-nya pērlahan-lahan. Maka lalu ia turun mēndapatkan istēri-nya. Maka kata Dang Séri Arif Laksana, “ Apabila siang sēkarang kakanda turun ajak-lah kawan barang sa-orang mēlakukan diri orang baharu sampai dari pērjalanan.” Maka kata Kēmala-al-arifin, “ Baik-lah.” Maka télah hari sudah chérah

akan siang, maka Kémala-al-arifin turun përlahan dari-pada pintu dapur sambil mëngajak sa-orang kawan-nya mëlakukan diri-nya sëperti orang yang baharu sampai dari përjalanan. Maka apabila sampai di-muka pintu-nya itu, maka Kémala-al-arifin mënepok pintu sëraya mëmanggil istéri-nya, " Ayohai adinda bangun-lah kakanda ada sampai dari përjalanan kakanda. Buka-lah pintu, kakanda hëndak naik, karna sangat këlëtehan bërjalan." Dëmi di-dëngar oleh tuan kadzi bunyi suara laki-laki pula di-luar pintu, maka térlalu amat këtakutan-nya mëndiamkan diri-nya. Maka Dang Sëri Arif Laksana pun bangun pura-pura mënggisal mata-nya, mëmbuka pintu. Maka dëmi ia mëlihat suami-nya sëraya bërkata, " Ada-kah kakanda sampai ? " Maka di-jawab oleh Kémala-al-arifin, " Ini-lah kakanda tiba." Maka ia pun naik mëlëtakkan bungkusannya, mëlakukan diri-nya rupa orang këlëhahan sangat. Maka Dang Sëri Arif Laksana mëngambil bungkus itu. Maka kata suami-nya, " Adinda mënyuroh kakanda balek ini apa fasal-nya hal kita ? " Maka jawab Dang Sëri Arif Laksana, " Sung-goh adinda përsilakan balek kakanda karna kakanda di-titahkan oleh baginda di-suroh mënchari musang bërjanggut. Maka sëkarang ini dëngan takdir Allah subhanahu wataala bërkat bëtul bënar kakanda pëninggal kakanda bërjalan, ka-pada suatu ma-lam adinda mënyimpan pireng masok ka-dalam pëti bësar ini, sa-konyong-konyong datang-lah sa-ekur musang bërjanggut masok ka-dalam pëti ini hëndak mëmakan pisang. Kémudian adinda térgaga, maka adinda tutup tudong-nya dari atas. Maka sëkarang silakan-lah kakanda bawa musang bërjanggut ini mëngadap baginda supaya sehat baginda dari-pada gëring-nya." Bërmula tëlah di-dëngar oleh Kémala-al-arifin akan përkataan istéri-nya, maka ia pun tértawa këdua-nya téramat sukachitanya sëraya bërkata, " Baik-lah adinda ; maka siap-lah kakanda hëndak mëmbawa mëngadap baginda." Maka Dang Sëri Arif Laksana pun bërsiap-lah makan, lëpas makan Kémala-al-arifin pun mënchari orang di-upah-nya hëndak mëmbawa pëti bëkas musang bërjanggut itu mëngadap baginda. Maka orang upahan pun sampai-lah dëlapan orang mëngangkat pëti itu, lalu di-pikul-nya mëngiringkan Kémala-al-arifin masok ka-dalam kota balai pënghadapan. Maka pada këtika itu baginda sëdang

sĕmayam di atas takhta singgasana kĕrajaan di-hadapi oleh Raja Muda Raja Bĕndahara Mĕntĕri dan Tĕmĕnggong dan raja-raja dan orang bĕsar-bĕsar rayat hina dina sakalian laki-laki dan pĕrĕmpuan, karna hĕndak mĕlihat musang bĕrjanggut, tiada pĕrnah mĕreka itu mĕlihat lagi. Maka Kĕmala-al-arifin sampai-lah ka-hadapan balai bĕrjumpa dĕngan bĕntara, ia minta pĕrsĕmbahkan ka-pada baginda hĕndak mĕngadap mĕmbawa musang bĕrjanggut sĕpĕrti di-titahkan dahulu sudah dapat. Maka bĕntara pun sĕgĕra-lah naik ka-balai mĕnyĕmbahkan ka-pada baginda. Maka titah baginda mĕnyuroh bawa naik ka-atas balai sa-kali dĕngan pĕti musang itu. Maka Kĕmala-al-arifin pun naik ka-balai mĕmbawa pĕti musang bĕrjanggut itu, sĕraya mĕnyĕmbah baginda. Maka baginda pun bĕrupa muram muka-nya sĕraya bĕrtitah, "Ayohai anak-ku ada-kah ĕngkau tiba ?" Maka sĕmbah Kĕmala-al-arifin, "Ampun tuanku, ada patek sampai insha' llah taala dĕngan bĕrkat tinggi daulat tuanku, tĕlah dapat patek sa-ekur musang bĕrjanggut, ĕntahkan ia ĕntahkan tiidak tuanku, patek tiada bĕrpa mĕngĕral." Maka titah baginda ka-pada Tĕmĕnggong: "Apa kĕna kĕpala. Tĕmĕnggong bĕrbalut kain puteh ini ?" Sĕmbah Tĕmĕnggong: "Patek sakitkĕpala, tuanku." Maka titah baginda, "Chuba-lah Tĕmĕnggong lihat ia-kah musang bĕrjanggut atau bukan." Maka Tĕmĕnggong pun mĕnyĕmbah bangkit pĕrlahan-lahan ka-pada pĕnjara musang bĕrjanggut itu sĕraya mĕngantai ka-dalam pĕti itu. Maka di-amat-amati-nya, maka di-kĕnal-nya rupa tuan kadzi itu. Maka Tĕmĕnggong: "Hai inii rupa'toka' ini rupa-nya." Maka kata kadzi dari dalam pĕt: "'To ka' 'to ka'-lah, aku tahu hal Tĕmĕnggong sa-malam, hĕndak mĕnĕngar boleh aku khabarkan." Maka Tĕmĕnggong pun takut, sĕgĕra balek mĕngadap baginda. Maka titah baginda, "Apa khabar Tĕmĕnggong, ia-kah musang bĕrjanggut ?" Sĕmbah Tĕmĕnggong harapkan di-ampuni tuanku, bĕribu-ribu ampun, patek pun tiada mĕngĕnal juga musang bĕrjanggut ini." Maka titah baginda ka-pada Mĕntĕri, "Ayohai Mĕntĕri chuba-lah lihat pula ia-kah musang bĕrjanggut atau tiidak." Maka mĕntĕri pun mĕnyĕmbah baginda, lalu pĕrgi ka-pada pĕti tĕmpat musang bĕrjanggut itu, sĕrta dĕkat di-amat-amati-nya, maka di-kĕnal-nya-lah tuan kadzi. Maka kata

Měntěri, "Hai ini rupa 'to ka' pula rupa-nya." Maka sahut kadzi dari dalam pěti itu, "To ka,' 'to ka'-lah, aku tahu akal měntěri buat sa-malam, hěndak měněngar boleh aku khabarkan." Měntěri pun tělah měněngar pěrkataan kadzi itu, sěgěra-lah ia balek měngadap baginda, sěraya měnyěmbah, "Harapkan di-ampun tuanku běribu-ribu ampun, patek pun, tiada měngěnal musang běrjanggut itu, tuanku." Maka, baginda pun běrtitah pula : "Chuba raja Běndahara lihat pula ia-kah atau bukan musang běrjanggut ini ?" Maka raja Běndahara měnyěmbah baginda, sěraya bangkit pěrgi mělihat ka-pada pěti musang běrjanggut itu. Maka di-lihat raja Běndahara sěraya di-amat-amati-nya pula, titah-nya, "Hai ini rupa 'to ka' pula ini, apa pula fasal-nya 'to ka' masok ka-dalam pěti ini agak-nya ?" Děmi di-děngar oleh tuan kadzi, ia sěgěra měnjawab kata-nya, "Hai 'to ka' 'to ka'-lah juga kata-nya, kata ia patek tahu akal tuanku sa-malam, hěndak měněngar boleh patek sěmbahkan." Děmi di-děngar oleh raja Běndahara, ia pun sěgěra běrpaling muka-nya měngadap baginda, sěraya měnyěmbah, sěmbah-nya, "Ampun tuanku patek pun tiada měngěnal musang běrjanggut juga, tuanku." Maka titah baginda, "Pěrgi pula mika Raja Muda lihat ia-kah musang běrjanggut atau tidak." Maka Raja Muda pun měnyěmbah baginda, pěrgi mělihat ka-pada pěti těmpat musang itu sěraya di-amat-amati-nya, sungoh-sunggoh hati-nya maka di-kěnal-nya rupa tuan kadzi. Maka titah raja Muda, "Hai ini rupa 'to ka' pula rupa-nya, apa fasal 'to ka' ini běrkurong di-dalam pěti ini, apa-kah sěbab-nya ?" Maka tělah di-děngar oleh tuan kadzi titah raja Muda itu, maka ia pun měnyahut, "To ka', 'to ka'-lah juga, sa-orang-orang asal datang měnyěbut 'to ka', patek tahu akal tuanku sa-malam, ta' ingat měnjunjong pělita ?" Maka tělah di-děngar oleh Raja Muda, maka ia pun sěgěra běrpaling balek měngadap baginda sambil měnyěmbah, "Ampun tuanku patek pun tiada měngěnal juga musang běrjanggut ini tuanku."

Hata tělah di-děngar oleh baginda, baginda pun murka titah-nya, "Sa-orang-orang tuada měngěnal musang běrjanggut rupa-nya." Maka baginda pun sěgěra-lah běrangkat měnděmpak karna sakit lutut-nya, habis luka sěmua-nya, pěrgi děkat ka-pada pěti musang běrjanggut itu. Maka lama baginda

tērpēgan mēngantai ka-dalam pēti, maka di-amat-amati oleh baginda sah dēngan nyata-nya rupa tuan kadzi. Maka baginda pun bērtitah, "Hai ini rupa 'to ka' pula rupa-nya, apa sēbab 'to ka' ini tērkurong mēnjadi musang bērjanggut ini agak-nya?" Sa-telah di-dēngar oleh tuan kadzi titah baginda itu, maka ia pun mēnyahut, "Ada tuanku kata patek 'to ka,' 'to ka' ini ? patek tahu sēmua hal ahual tuanku sakalian. Maka tatkala tuanku di-pērku patek ah." Maka titah baginda, "Apa ?" Maka kata tuan kadzi, "Tatkala tuanku mēnjadi ku' patek ada jua." Bērmula tēlah di-dēngar oleh baginda pērkataan tuan kadzi itu, maka pēti musang bērjanggut itu pun di-sepakkan oleh baginda tiga kali, sēraya bērtitah dēngan bērgopoh-gopoh titah-nya, "Ia-lah ini musang bērjanggut, lēkas bawa balek ka-rumah Kēmala-al-arifin, lēkas bawa dari sini." Maka pēti itu pun lalu di-angkat oleh orang upahan Kēmala-al-arifin balek ka-rumah-nya ; baginda pun bērangak masok ka-istana-nya dēngan kēmaluan-nya. Maka Kēmala-al-arifin mēnyēmbah bērmohon balek, sakalian raja-raja mēntēri hulubalang sakalian-nya balek ka-rumah-nya. Hata Kēmala-al-arifin pun sampai-lah ka-rumah-nya, sēgala hal ahual sēmua-nya di-khabarkan ka-pada istēri-nya. Maka kēdua laki istēri pun tērtawa sa-hingga muntahkan angin oleh tēramat sangat sukachita mēli-hatkan tērmasa raja-raja dan orang bēsar-bēsar jadi suatu pēr-mainan yang tēramat indah sa-kali. Hata tēlah sampai-lah pēti tēmpat tuan kadzi ka-rumah Kēmala-al-arifin, di-lihat-nya-lah ka-pada muka tuan kadzi. Maka tuan kadzi pun tundok tērsipu-sipu muka-nya. Maka kata Kēmala-al-arifin, "Silakan-oah tuan kēluar, tiada apa ka-pada sahaya fasal ini, karna sahaya juga ēmpunya pērkataan dahulu tiada mahu bēristērikan orang bētina, sahaya hēndak bēristērikan orang pērēmpuan ; patut sangat tuan mēngaji istēri sahaya, ia-kah pērēmpuan atau bukan. Maka jikalau diri sahaya sa-kali pun jikalau ada orang bērchakap yang dēmikian itu, hēndak juga hati sahaya mēmantu uji istēri orang itu, jangan-lah bērkēchil hati akan sahaya." Dēmi di-dēngar oleh tuan kadzi pērkataan Kēmala-al-arifin yang halus manis sējuk sēperti ēmbun dini-hari itu, maka hilang-lah malu-nya sēraya bangkit kēluar dari dalam pēti itu, bērjabat tangan dēngan Kēmala-al-arifin, minta

ampun akan dosa-nya itu, serti ka-pada Dang Séri Arif Laksana, serti béraku akan saudara-nya jangan di-péchahkan rahsia ini, masing-masing pun mèngaku tiada méméchahkan pérkhabaran lagi. Hata tuan kadzi pun mémakan bërsama-sama dëngan Kémala-al-arifin këdua laki istéri, maka kadzi pun mëmbacha doa sélamat lëpas dari-pada bahaya yang maha bësar itu. Maka tuan kadzi pun bërmohon balek ka-pada Kémala-al-arifin këdua laki istéri pulang ka-rumah-nya. Maka tinggal-lah Kémala-al-arifin këdua laki istéri dëngan hëmba sahaya-nya bërsuka-sukaan.

Sa-bërmula têrsëbut-lah pérkataan baginda gëring itu, bërsëmbunyi diri sahaja hëndak mèngapuskan këmaluan-nya itu. Maka ka-pada suatu hari baginda mënyuroh panggil Kémala-al-arifin këdua laki istéri ka-balai pënhadapan. Maka këdua laki istéri pun mëmakai-lah tërlalu amat chantek-nya sëperti indéra dëngan bidadari rupa-nya. Lëpas itu ia këdua pun di-iringkan oleh hëmba sahaya-nya mëngadap . baginda ka-balai pënhadapan. Maka pada masa itu baginda sëdang sëmayam di-atas singgasana takhta kërajaan, di-hadapi oleh raja-raja rayat hina dina sakalian. Maka Kémala-al-arifin lalu mënyëmbah këdua laki istéri sëperti mërak mëngigal rupa-nya, têrchëngang-chëngang sakalian, sampai dëkat baginda. Maka di-chium oleh baginda këpala këdua-nya di-suroh dudok di-atas hëmparan yang këëmasan; baginda pun sëmayam di-atas pëtérakna. Maka sëgala raja-raja dan orang bësar-bësar dudok di-bawah mëngikut taraf-nya mënyëmbah baginda: Maka titah baginda: "Ayohai Kémala-al-arifin këdua laki istéri jangan-lah anak-ku bërkëchil hati akan aku. Maka ada-lah sëbab aku mëmandu istéri-mu ini oleh karna èngkau juga tiada mahu aku bëri bëristérian orang bëtina kata anak-ku hëndak mënchari orang pérëmpuan. Maka têlah sunggoh sa-bënar-nya istéri anak-ku ini orang pérëmpuan sudah aku pandu dari—ada sa-gënap pérkara-nya. Maka sunggoh-lah ia nama Dang Séri Arif Laksana, bërpatutan rupa dëngan nama-nya, chukup lengkap sìpat yang laksana itu. Maka sëkarang ini hari anak-ku yang këdua laki istéri, têlah aku kurnia mërtabat gëlar di-atas anak-ku këdua-nya ini, mënërima pësaka ayah-mu yang sudah mati itu, têlah aku gëlar anak-ku Dato

Séri Pada Arifin, jawatan kēpala ahl'ul mēshuarat dari hal fasal nēgéri pērkara kēchil dan bēsar, anak-ku Dang Séri Arif Laksana aku gēlar 'To Puan Lela Mēngērna jāwatan ka-pada ahl'ul mēshuarat kēempat pērmaisuri, pērentahan di-dalam istana kēchil dan bēsar.' Maka baginda mēngurniai ka-pada Dato Séri Pada kēdua laki istēri sa-ribu dinar ēmas. Maka Raja Muda pun mēngurniai sa-ribu dinar ēmas pula, maka Raja Bēndahara pun mēngurniakan sa-ribu dinar, Mēntéri mēmbēri hadiah sa-ribu dinar Tēmēnggong mēmbēri hadiah sa-ribu dinar dan tuan kadzi sa-ribu dinar pula. Maka titah baginda, "Ayohai anak-ku Dato Séri Pada Arifin dan 'To Puan Séri Lela Mēngērna maka ini-lah hadiah aku dēngan raja-raja dan orang bēsar-bēsar ēnam ribu dinar aku bēlanja anak-ku, akan pula buat hidupan dahulu mēmbaiki rumah dan pagar mana-mana yang rosak kampong yang sēmak sa-pēninggal ayah-mu itu sēperti bēlanja anak-ku pada tiap-tiap bulan aku kurnia dua ribu dinar." Maka tēlah Kainala-al-arifin kēdua laki istēri sudah mēnjunjong ampun kurnia gēlaran baginda itu, ia pun bangkit mēnyēmbah mēnjunjong duli, dan mēnyēmbah lela bantut ka-pada Raja Muda dan Raja Bēndahara, dan bersalaman dēngan Mēntéri dan Tēmēnggong dan tuan kadzi ; maka tuan kadzi pun di-titahkan baginda mēmbacha doa sēlamat dan tolak bala mēndēru bunyi orang mēngamin-amin-kan. Maka tēlah sudah sēlsai dari-pada itu Dato Séri Pada kēdua laki istēri pun bērmohon-lah balek ka-pada baginda, lalu pulang kēdua laki istēri. Sēlang antara bē-bērapa lama-nya sampai-lah kēdua ka-rumah-nya, lalu makan minum kēdua laki istēri. Maka tiada bērapa lama-nya Puan Séri Lela Mēngērna pun mēnyuroh mēnjēmput ayah bondanya. Maka sēlang bēbērapa lama-nya Paman kēdua laki istēri pun sampai-lah, maka ia pun mēmēlok mēnchium anak-nya kēdua itu, sērta sangat rindu dēndam-nya oleh karna tēramat sangat lama-nya ia sudah bērchērai. Maka dato Séri Pada Arifin pun mēnjamu mēntu-nya kēdua laki istēri bagaimana adat jamuan orang bēsar-bēsar juga. Kēmudian sudah makan minum, lalu tidur bērsuka-sukaan.

Maka mashhur-lah khabar sa-gēnap nēgéri akan Arif bi-haksana dato Séri Pada Arifin putēra angkat Sultan Shahariman

négéri Askalan Rum, tambahan pula Séri Lela Měngěrna těrlalu arif bijaksana-nya; tiada tolak banding sa-gěnap négéri ka-pada waktu zaman itu, těrlalu adil murah ia měměrentah négéri těrlébeh dari-pada baginda lagi usul pěreksa-nya timbangan yang kěadilan ka-atas rayat těntěra-nya, měnjadi aman dan sěntosa sa-isi négéri itu sakalian.

Děmikian-lah konon ka-pada chěrita-nya.





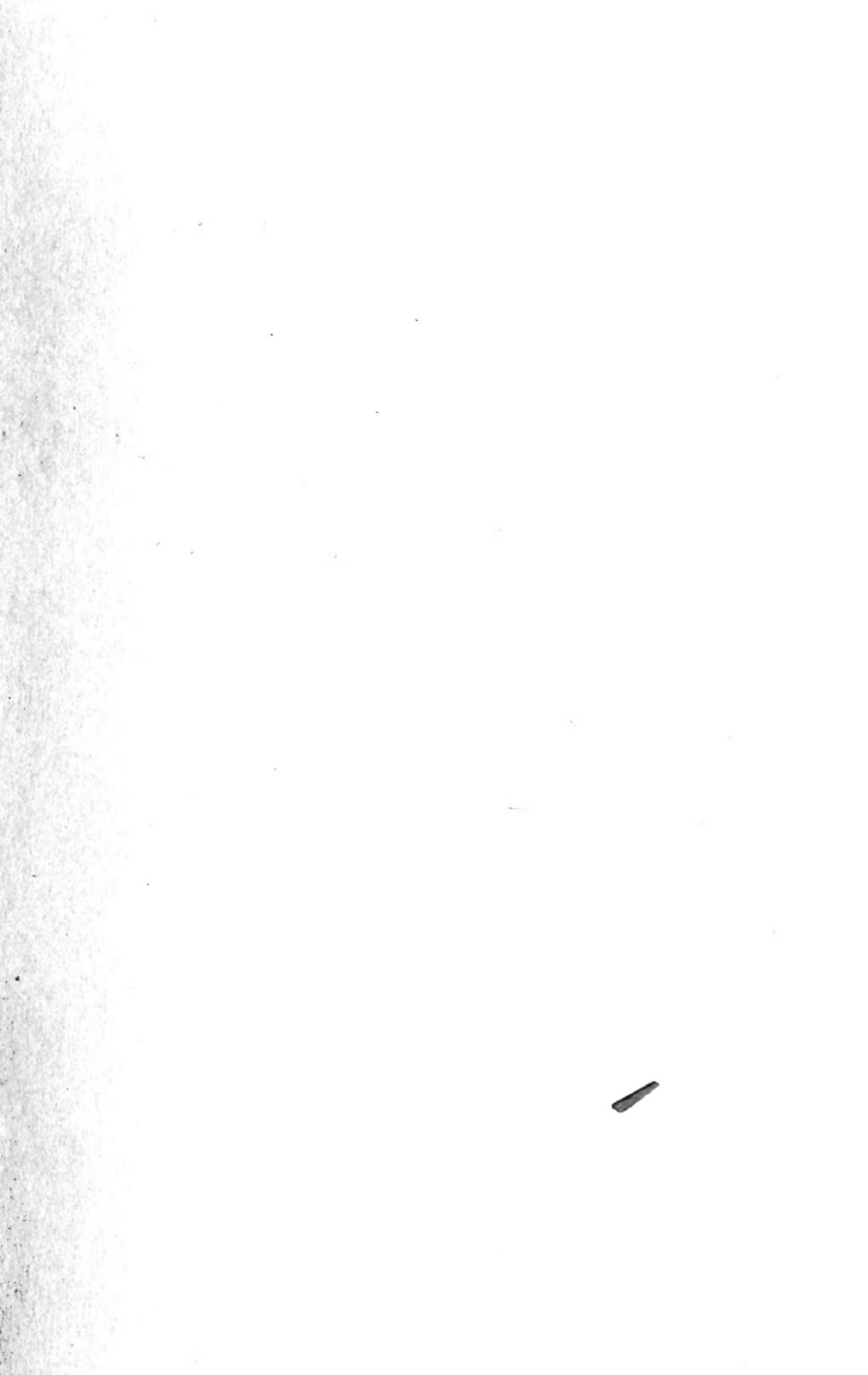


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